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XIV.—*Journal of a Tour to Karen-ni, for the purpose of opening a Trading-Road to the Shan Traders from Mobyay and the adjacent Shan States, through that Territory, direct to Tungu.*
By EDWARD O'RILEY, Esq., F.G.S., &c. *With Notes.*

Read, March 10, 1862.

Nov. 6, 1856.—Having concluded my arrangements for carrying out the instructions of the Commissioner of Pegu with reference to proceeding to Karen-ni, by a road to be opened through the Pong Loun Ranges, to the eastward of Tungu, by which the Shan traders from Mobyay, Monay, Mokemai, and the other contiguous Shan States, will be enabled to bring their trade direct to Tungu ⁽¹⁾, I despatched the elephants and baggage to the west landing-place at Myo Gyee, about 2 miles below the city, and proceeded by boat to that point, thence by the brick pathway to the Myat-tsau-ni-nung Pagodas, where I halted to make arrangements with the Karens of "H'ton-h'po" to clear and widen the road to their location in a north-east direction into the Pong Loun ranges.

Our party consists of four commissariat elephants with their attendants, ten armed Burmans, who have been instructed in tent-pitching, the two Karen Na-Khans ⁽²⁾, (Moung Quay Luy and Moung-Hpo,) Oo-twai, the blood-sucker ⁽³⁾, and two poens, the Myo-Oke of Bommodee (Oo-Moung), who accompanies us to the eastern border of his district, and a few hired coolies (Burmese):—

Course from Myo-Gyee . . .	E.S.E.
Distance *	3½ miles.

Nov. 7.—The Karens of H'ton-h'po, having been employed on the road for the last week, report it completed to the Karen village to the eastward of their own.

Started from the Pagodas; at half a mile north-east crossed the Pyoon-Khyoung, falling into the Thouk-yai-khat-Khyoung to the south.

At 2¼ miles crossed the Kyet-thoung-Khyoung,	} feeders of the Thouk-yai-khat.
At 4½ miles crossed the Kyouk-pa-te-Khyoung,	

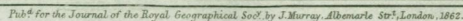
Halted at the Karen village of H'ton-h'po, on the east of the stream.

Course N.E.—estimated distance 4 miles.

The last 2 miles over low hills forming the base of the lateral spurs from the higher ranges, the formation being uniformly quartzose sandstone, laterite, and granite (porphyritic), all in fragmentary masses.

* The distances were taken by a perambulator, and, an allowance being made for altitude, the result is given as the estimated distance.

Mr. O'Riley's Route is Coloured



Paid the Karens employed on the road to this village (62 men): each received one rupee and a gounge-boung (muslin turban), with which they appear to be highly satisfied.

Thermometer 6 A.M. 57° ; do. 6 P.M. 73° .

Nov. 8.—After leaving halting-place, at a quarter of a mile recrossed the Kyouk-pa-te-Khyoung and proceeded up its course through a deep alluvial valley, forming the old clearings of the Karens of H'ton-h'po.

At $4\frac{1}{2}$ miles crossed the Koon-Khyoung, an affluent of the Thouk-yai-khat, thence across a series of low hills to halting-place at the juncture of two mountain-streams called "Khyoung-h'neel-gwa." The road since leaving the valley of the Kyouk-pa-te across hills of higher altitude than those of yesterday, a considerable distance being up the water-courses, the base affording no space for a road.

Course nearly E.N.E.—estimated distance $4\frac{3}{4}$ miles.

Thermometer 6 A.M. 54° ; do. 6 P.M. 72° .

Sunday, Nov. 9.—Remained at halting-place. The Karens from H'ton-h'po, who have accompanied us, are Christians of the Baptist Mission, and they, with a number of Karens from the next Christian village of Bah-mo, have assembled here for the performance of the Sabbath service—a Karen teacher from the latter village presiding as minister. Divine worship performed three times during the day.

Nov. 10.—From halting-place passed up the bed of the stream for a quarter of a mile, thence up the steep face of one of the series of lateral spurs abutting on the main ranges, from the top of which, at an altitude of about 1600 feet, the valley of the Sitang was visible, the Toungu Pagoda bearing due west. Course along the ridge, and descended to the Hun-ga-louk-Khyoung, a mountain-stream running south into the Thouk-yai-khat.

Course E.N.E.—estimated distance $2\frac{1}{2}$ miles.

Many parts of the road to-day passing along the steep side of the hills, with foot-space barely sufficient for the elephants: it was necessary to halt frequently to scarp the bank to a sufficient width to allow the elephants to pass freely, and thus provide a passage for loaded bullocks.

Nov. 11.—One of the elephants, having been scared during the night by a tiger, broke away from his chain and escaped into the thick jungle of the lower valley. At daylight sent two of the elephants in search of him, and was detained until near noon before they returned with the stray one: loaded the elephants and started. The road from halting-place up a moderately steep ascent of about 2000 feet, and thence along the ridge, from the top of which the valley of the Sitang lay open to the view, Toungu bearing a little to the south of west—the whole of the hill series to

the westward, which separate the Sitang from the valley of the Irrawaddy, more visible from this point, forming a magnificent panoramic scene. Descended to the base of the lower ranges and along their flanks to halting-place at the Karen village of "The-yai-yo," on a fine mountain-stream, the "Mai-ga-thoung," running south-east into the Thouk-yai-khat.

Course E.N.E.—estimated distance 2 miles.

This is a Christian village of the American Baptist Mission, with a population of 218 souls: it has a chapel and a Karen teacher (De-tipo), who resides here. The situation of this village is exceedingly beautiful; the mountains which almost surround it rise from the platform on which the village stands, to a height of from 2000 to 2500 feet, forming a natural amphitheatre of the grandest dimensions. The surrounding hill-sides have been converted into "Toung-yas" (upland cultivation), and only in patches on the mountain-tops and in the gorges down which the stream courses, amongst huge granite-boulders, is any of the primeval forest visible; and this, interspersed with clumps of the areca-palm, planted by the Karens near the water-courses, completes a picture of wild and solemn beauty.

The Tsan-kai (Karen chief) of the village of Kyet-Teik, situated at a distance of a day's journey to the north, came to the camp to-day and stated that the whole of the village had been destroyed by fire from accident, that two men who were sick had perished in the flames, and others were badly scorched. The whole of the community, consisting of seventy-one families, having lost their paddy and all other articles of subsistence, were thus rendered destitute and incapable of meeting the payment of Government tax, from which they prayed to be released: their petition was accordingly granted, and a small sum given to each family to enable them to provide present means of subsistence (*).

Nov. 12.—The road from the village of The-yai-yo had been cut by the Karens up the steep face of the mountain, instead of along the flank at a more easy ascent, so that the elephants had a very laborious task to reach the summit at a height of about 800 feet. The road being too steep to admit of laden cattle proceeding by it, I requested the Eing Thoogyee to open one of easier ascent, which he promised to have ready before I return, that across the hill having been cut without a knowledge of the purpose for which it is required.

Proceeded along the ridge and descended its northern side. At $1\frac{1}{2}$ mile crossed the Kyouk-ta-da mountain-stream, a feeder of the "Thouk-yai-khat," thence through the Karen cultivations of "Mai-ga-doong," to the village on the mountain-stream of that name which drains the hills of this locality and falls into the Thouk-yai-khat.

Course E.N.E.—estimated distance $2\frac{1}{2}$ miles.

This is also a Christian village, with a community larger than that of "The-yai-yo:" it possesses a chapel and school, over which a Karen teacher of the Baptist Mission presides.

Nov. 13.—The road from this point eastward is not yet opened; to effect which and carry it on continuously through the locations of the "Yaings," it is necessary to collect the several chiefs of the tribes and make them understand the object. I have accordingly despatched messengers and Oo-twai with presents to each of them, desiring them to meet me at this place. Shifted my tent to the top of a hill to the eastward, and found the altitude by the boiling-point to be 2794 feet.

Thermometer 6 A.M. 65° ; 1 P.M. 84° ; 6 P.M. 73° .

Nov. 14.—Thermometer 6 A.M. 63° ; 1 P.M. 82° ; 6 P.M. 75° .

Several heavy showers during the day.

Nov. 15.—Thermometer 6 A.M. 67° ; 1 P.M. 85° ; 6 P.M. 73° .

The chiefs of the tribes of the Ley-pya-gyee and Ley-pya-ngay arrived in camp to-day from their locations in the higher ranges to the north-east; they belong to a separate section of these Karen tribes, and call themselves Pway-kau-tah. In appearance they are more robust and better made than the Karens of this locality; their language is a dialect of the generic form of that in use throughout the whole of the tribes. In dress they also differ, wearing a short pair of drawers reaching half-way down the thigh instead of the tunic, the single covering of the tribes nearer the valley of the Sitang: from this peculiarity of dress they are styled "trouser-wearing" Karens by the Burmese.

I was a good deal surprised at the visit of these chiefs, because about four months ago a report was made to me of their having seized a man of this tribe, Mai-ga-doong, whom they refused to restore unless redeemed by the payment of five kye-dzeis (^s), (a form of brass gong made by the Shans). A message from me that they should restore the man and prefer any complaint they had to make to myself, had also failed in effect; and I was told that they were opposed to my making a road in their locality, and would prevent it. Expecting to have encountered some opposition from these chiefs, I was agreeably surprised to find them at my tent uninvited; and on bringing the matter of the seizure and detention of the man of this tribe before them, they acknowledged its truth, stating that he was detained for the payment of a debt of two kye-dzeis due to them from the people of Mai-ga-doong, and that, owing to the long period since it was incurred, upwards of thirty years ago, they demanded five kye-dzeis for his release. I then informed them of our law and system of administering justice, by which they had no right to seize the body or property of any man, and that their complaints, of whatever nature, would

be attended to if made through the proper channel, or to myself personally. They declared that they had not treated my message as represented, but that the man who brought it behaved in so arrogant a manner that they refused to listen to him; that, hearing of my intention to proceed into the hills, they had waited for the opportunity to come and receive my orders in person; and finally, that, if I so desired it, they would at once restore the man to his tribe. With regard to the road, they informed me that beyond their own locality it was too difficult for elephants to pass, and that scarcely a single man of their tribe had gone across the highest range, fearing to be caught by the Yaings of those mountains, who seize and sell into slavery all persons of other tribes they can lay hold of; they promised to restore the man at once, and to search for a passage through the high range, and, if found, will meet me on the Thouk-yai-khat stream and show me the road. Having evinced so good a disposition, I made each a present, with something additional to the chiefs, and they returned to their village rejoicing.

Sunday, Nov. 16.—Thermometer 6 A.M. 56°; 1 P.M. 80°; 6 P.M. 74°.

Several chiefs of "Yaings," from the north-east, arrived during the day, who, with the people accompanying them, appeared to be much interested in the performance of Divine worship by the Maiga-doong people. The Scripture being read by the teacher in the "Sgau-Karen" dialect, I inquired of several of the Yaings whether they understood it. They replied that many of the words were similar to their own language; that they were ignorant of the general import of what they heard; but that they would be glad to be taught to read in their own tongue, that they might become like those who had professed Christianity.

Nov. 17.—Thermometer 6 A.M. 67°; 1 P.M. 85°; 6 P.M. 76°.

The whole of the Karens who came in yesterday assembled at my tent, and I explained to them the object of my presence in the mountains: they expressed great pleasure at my coming, and intimated their willingness to open a road through their hills, and that they would return and await my arrival before commencing it, lest they made it in a wrong direction, or up too steep an acclivity for the elephants. My stock of cotton-goods having been nearly expended in payment to the road-makers to this place, I was compelled to dismiss the people to their villages, with a promise of payment and presents on my arrival among them.

Made payment to the Karens employed in opening the road from Hun-galouk-khyoung to this place—162 men—each receiving a rupee and a gounge-boung.

Nov. 18.—Previous to starting for their village, the chiefs of Ley-pya-gyee (°) and Ley-pya-ngay requested that Oo-twai should

accompany them to a village of the "Yaings," at a day's journey in the mountains to the northward, where two men of their tribe had been detained for upwards of a year. Their request was granted, and Oo-twai was despatched with some presents and a small sum of money to induce the "Yaings" to restore the men and accompany him back to my camp.

The Na-Khau-Quay-lay, who accompanied the Yaings on their return to their homes yesterday, has sent in a party of "Bla-kyee" (Yaings from the high range of the Terapei-nye-noung) with a message stating that other tribes situated high up in the range could point out a road to be opened round the base of the mountains to the northward, but that they refused to meet him. He requests, therefore, that some presents of handkerchiefs, beads, and silver coin, be sent him to induce them to come in; which are accordingly sent. The road beyond the central range is reported to be less difficult than that from Toungu to this, being probably the higher plateau of the table-land of Karen-ni.

Thermometer 6 A.M. 65° ; 1 P.M. 84° ; 6 P.M. 73° .

Nov. 19.—The Eeng-thai-gyee, with a few of the head men of the Karens of "Pa-way," at the source of the Thouk-yai-khat-khyoung, in the direction of the intended road, arrived at the camp: they belong to the Pagoh, or "Yaings." They complain of an attack having been made upon their village by people from eight villages of their own class, five days ago. The chief informs me that these people are the wildest and most intractable of the whole of the Karen races, and are the dread not only of his own people, who are of the same tribe, but of all the surrounding clans as far as Karen-ni; that before attacking his village they sent a message to him, inviting him to join them in an attack upon myself and party when approaching their locations, stating that I had brought a large amount of gold and silver, with other valuable property, which would be divided amongst the attacking party: to this proposal he would not consent, and has come in to warn me of the intentions of these people. These villages three years ago attacked the Shan traders when attempting the passage to Toungu through their locations, killed a number of the men, and dispersed their bullocks and ponies, some of which are said still to be seen in the less-frequented part of the valleys of the central high ranges. It is said that they obtained a large amount of plunder on that occasion. After taking down the chief's statement in Burmese, I sent him back to his village, giving to himself and companions a present each of a red turban and half a rupee. I requested him to let the turbulent portions of his tribe know that my intentions were peaceful and tended to confer a benefit upon them, as those of the Yaings who had come to my camp could testify; that I had heard of their wicked intentions towards me, and was fully prepared

to receive them in the character of robbers and murderers; and that on the first demonstration of hostility towards myself and party I would inflict a punishment upon them that should strike with terror the hearts of all their tribe.

Under the Burman Government these tribes of the Pagoh section of the Yaings were never subdued, refusing on all occasions the payment of tribute of every kind, and not infrequently putting to death any Burman petty official who had the temerity to approach their locations; nor is this to be wondered at when it is remembered that the Burman Government was known to these wild races only as a remorseless tyranny, from which, as opportunity offered, they experienced acts of the most cold-blooded atrocity. Without a personal knowledge of us, it is but reasonable, therefore, that these poor wretches should still entertain the same opinion of the dominant power, and it therefore becomes a duty of mercy to exercise a forbearance towards them and propitiate them with acts of kindness, that their ignorance be removed.

Having only ten muskets with me, I have deemed it prudent, however, to send for an additional twenty stand of arms; a volley from which, should circumstances demand it, will disperse all the tribes of Yaings that may be within sound of it.

Thermometer 6 A.M. 64° ; 1 P.M. 86° ; 6 P.M. 73° ; with dense fog up to 10 A.M.

Nov. 20.—Ascended the range of hills to the west of the camp for the purpose of taking a bearing of Toungu. After a most tiresome and difficult ascent of two hours, owing to the steepness of the path, reached the summit, which gave an altitude by the boiling-point of 4132 feet. From this point only a portion of the Sitang valley south of Toungu was visible; a still higher range intervening in the direction of Toungu, which, from known localities within view, was estimated to bear about west by south from my position.

Looking eastward the scene was exceedingly grand and imposing; the main ranges of the Poug Loug, at a distance of 12 to 15 miles, forming a complete barrier to the outline in that direction, while the lower hills at the altitude of my camp rise abruptly in the wildest confusion without any general direction, upon which several Karen villages are seen, each possessing a well-defined area of Toung-ya cultivation.

Thermometer 6 A.M. 62° ; 1 P.M. 83° ; 6 P.M. 75° .

Nov. 21.—The Karen messengers returned from Toungu with despatches, &c., received by the mail. Several head men of villages to the south came in, requesting remissions of their tax on account of individuals who are sick and otherwise incapacitated from labour, which was granted. A general request for medicines was made; but, having brought only a small stock of febrifuge

medicines for my own party, I was unable to attend to their requisitions.

Thermometer 6 A.M. 60°; 1 P.M. 81°; 6 P.M. 73°.

Nov. 22.—The old Shan (Oo-myat), who left Toungu upwards of a month ago for the purpose of tracing the line of road through the eastern Karen locations, and for whose safety I entertained strong fears, returned to-day to camp accompanied by Kwoon Tee, the son of the chief of Karen-ni, and eight other chiefs of tribes of the Yaings east of the Yo-mah (?), through whose country the road will pass. They all expressed their willingness to open the road, but require an advance of 100 rupees each and a portion of cotton-goods to distribute amongst their people: this, as simplifying the work, I have consented to; at the same time instructing them to carry the line at the lowest and easiest levels round the base instead of across the high ranges, which they have promised to attend to. These chiefs are in some measure subject to the influence of Kyay-h'po-gye,* to whom, however, they pay no tax, but acknowledge his authority merely: they express their gratification at my passage through their country, and state that they will keep the road permanently open, and afford every assistance to the Shan traders who may proceed by it to Toungu. For their ready acquiescence in my plans I have given to each a present of red cloth.

A number of Red Karens have accompanied the chief's son; but in appearance they resemble the Yaing tribes so exactly that I conclude them to be of the same race, although I am informed that their language differs materially.

Thermometer 6 A.M. 64°; 1 P.M. 85°; 6 P.M. 76°.

Sunday, Nov. 23.—Sent in an elephant to Toungu with despatches, and for the purpose of obtaining additional supplies to enable me to proceed to "Karen-ni."

The Karen Missionary, San Qua-lah, arrived at this place two days ago, and presides over the Sabbath service, the whole of the community (adults) being converts to his faith (Am. Baptist).

Thermometer 6 A.M. 64°; 1 P.M. 81°; 6 P.M. 72°.

Nov. 24.—Kwoon Tee, son of the chief of the Red Karens, with eight chiefs of the Yaings who have accompanied him, returned to their villages this morning. They will search for the easiest points of passage across the Yo-mah; and on my arriving at their villages, should I approve of the line, they will assemble the whole of their people and open the roads. Arranged with the Yaing chiefs to advance to each 120 rupees and a portion of cotton-goods, to complete a road through their several locations eastward of the Yo-mah; the distance being computed at 20 teings, or 40

* Chief of the Red Karens.

miles. Intend moving camp to-morrow along the road completed to the Thouk-yai-khat-khyoung, where other chiefs of the Yaings purpose meeting me. Engaged a number of the Karens of this village, Mai-ga-doong, to carry the portion of the baggage which forms the load of the elephant sent to Toungu.

Two of the Karen Na-khan's people, from the village of Banga-le, attacked with small-pox, and one of the Red Karen Yaing chiefs suffering from a severe attack of fever; gave them some medicine, adapted to their respective ailments, and sent them back to their houses.

Thermometer 6 A.M. 62° ; 1 P.M. 78° ; 6 P.M. 68° .

A lower range of the temperature, in consequence of the setting in of the north-east wind.

Nov. 25.—Crossed the Mega-doo-khyoung at the base of the hill (camp)—course over several low ridges to the "Pa-ee-loo" Khyoung at $2\frac{1}{2}$ miles from the halting-place (a feeder of the Thouk-yai-khat).

That stream forms the boundary between the locations of Mounng Dine and Mai-go-doo (*): the latter part of the road, across a high range of 2200 feet, to halting-place at its base on the Thouk-yai-khat-khyoung. The stream which receives the drainage of the subordinate ranges, west of the Yo-mah, is at this point about 35 yards broad (with deep pools and rocky overfalls), running at the rate of $3\frac{1}{2}$ miles per hour: height per boiling-point 2347 feet above the level of the sea. The hills on both sides steep to the water's edge.

Halting-place near the Karen (Christian) village of Lay-mun, numbering above 120 souls; course E.N.E.; estimated distance $4\frac{1}{2}$ miles.

The route during this day's march lay directly across ridges of hills of varying altitude, excessively steep in some places; the difference of altitude passed being as high as 3200 feet.

Nov. 26.—Swam the elephants and ponies across the stream, and passed it over a bamboo floating-bridge. Road directly up the steep face of the hills on the east bank to a high range, showing an altitude per boiling-point on the ridges of 4675 feet; descended to halting-place on the Koo Lhoo Khyoung running into the Thouk-yai-khat-khyoung at a Karen (Christian) village (Leh-khoo), with a population of 130 souls. A Karen teacher of the American Baptist Mission resides here.

Course E.N.E.—estimated distance $3\frac{1}{2}$ miles; height of stream at halting-place 2231 feet.

The road, similar to that of yesterday, has been cut in almost a direct line by the Karens, without reference to any facilities for turning it along the flanks of the hills. They know of no other process, they say—a most convenient ignorance for them, as the

forming a pathway at lower elevations would incur the labour of scarping a portion of the hill-side, to which they are obstinately opposed; and there is therefore no help for it but to get the road opened under any circumstances and be thankful.

At the point of greatest elevation, looking down upon the valley of the Koo Lhoo, a most magnificent view lay open before us. To the eastward the high range of the Yo-mah and Poug Loungh stretched along in an unbroken line from N.N.E. far to the south, with an altitude varying from 5000 to 8000 feet. Low on the flank of the main range a succession of elevations, without any general line of direction, and with boldly-defined rounded summits, filled up the whole space to the centre of the valley, through which the stream coursed, dashing in snowy wreaths over the falls seen at intervals in its broken bed; while the morning mists rising slowly from the valley, reflecting back the sun's rays, gave the appearance of an inlet from the sea, rendered more real by the tops of the lower congeries of hills rising above the stratum of cloud, like isolated islands from the ocean. Even the Karens of the party stopped in silent admiration at the scene, and while still gazing in abstracted wonderment, the sea of cloud was lifted up, obscuring from view the high ranges, but leaving the space below in the valley (about 20 miles broad) clear as the outline of a painted landscape; but all was silent—no wreaths of smoke to mark the village hamlet, no tall spire to consecrate the scene—one all-pervading tinge of green in varying shades, marking at distant points the clearings of the Yaings, contrasted with the forest vegetation of more sombre tint along the course of the stream and in the deep gorges of the more distant mountains.

The direction of the intended line of road across the main range was pointed out as crossing nearly the highest of the elevations to the eastward, but the Yaings of those mountains are as yet opposed to our passage.

Nov. 27.—In consequence of the difficult nature of the road from Mai-ga-doo to this place, have resolved upon remaining at present halting-place until the arrival of the elephant with supplies from Tounghu. It is also desirable to induce some of the chiefs of the Yaings at the base of the central range to come into camp before proceeding through their cultivations against their will, for which purpose a few presents and a message by one of the chiefs of a village in that direction have been sent.

During the day a party arrived express from the chief of Karen-ni, bringing a letter from the agent stating that the frontier villages had been attacked by Shans and Burmese, and destroyed; supposed to be influenced by the Burmese officials at Mobyay in concert with Kyau-pu-tee and Tse-yee, the chiefs hostile to Kyay-h'po-gye.

Several Karen (Yaing) communities came in to-day to see me; they are of the same tribe as this village, but excessively filthy in appearance and dress.

Thermometer 6 A.M. 72° ; 1 P.M. 80° ; 6 P.M. 74° .

Showers of rain during the night.

Nov. 28.—Sent the Na-Khan Quay-lay, with two of the head men of this village (Lay-khoo), to proceed along the upper course of the stream in a northerly direction to endeavour to find a passage across the central elevation more accessible than that selected, which involves a considerable détour.

Proceeded to examine a “salt-lick” at some distance up the stream, the resort of numbers of deer and wild pigs, whose footmarks were abundant in the vicinity of the spring, which rises up through disrupted fragments of granitic and quartz formations. The whole surface is trodden into black mud, with small pools of clear water possessing a slightly chalybeate taste, but without smell or other peculiarity.

The Karens (dirty) of yesterday's arrival returned to their villages, promising to render every assistance to open a road in their direction, if found necessary. All complain of the conduct of the “Yaings” of the Yo-mah.

Thermometer 6 A.M. 68° ; 1 P.M. 79° ; 6 P.M. 72° .

Nov. 29.—Proceeded to the upper valley of this water-course (Koo Lhoo) to examine a deposit said by the Karens to be a portion of the mortar employed by the Burmese in former years in building a “pagodah” on a rising ground near the deposit, which, in the shape of a huge mound, remains to this day. Found the deposit in question to consist of a very friable and earthy calcareous “tufa” of very recent origin, mixed with much water-worn detritus and bearing the imprints of leaves, showing that the waters of the stream percolate a loose limestone formation at its source, which in losing its carbonic acid base forms calcareous beds in different parts of the stream.

The story of the “pagodah” a mere legend, the result of a fancied resemblance of the top of the mountain to a pagodah in ruins; nor is it probable that the Burmans, in any considerable body, could penetrate these mountain-ranges.

Thermometer 6 A.M. 54° ; 1 P.M. 78° ; 6 P.M. 73° .

Sunday, Nov. 30.—The Karen missionary, Qua-lah, performed Divine service, the whole of the Karens of the party and many of the villagers of Koo Lhoo attending.

Thermometer 6 A.M. 64° ; 1 P.M. 79° ; 6 P.M. 72° .

While the thermometer ranges at this period on the valley of the Sitang from 56° to 82° , the temperature here, even at this height, 2231 feet, is more equable with a higher minimum point, for the reason that the hills through which the stream flows form a complete

barrier to the north-easterly winds which prevail in their unobstructed course through the lower valleys.

Dec. 1.—The Na-Khan Quay-lay returned from his inspection of the country to the north-east. He reports that the Yaings, whose localities he reached, are the most wretched and debased of all the tribes in these ranges. On his arrival at their villages they refused to have any communication with him, and threatened to spear him if he attempted to enter their houses, which, unlike the rest of the Yaings, are built separately, one above the other, up the steepest part of the mountain sides; their objection being that he would cause sickness amongst them, and that I came to seize and make slaves of them. After some time, however, during which he explained the object of my visit and presented the chief men with a gounge-boung each, they consented to admit him into the village on the condition that he and party should eat separately. He learnt from them that a road existed in that direction into the Shan country, but not to Karen-ni. This road, in company with a guide from the village, he proceeded to inspect; and found that it skirted the main range northward, passing across the sources of the drainage, and was in some places so rocky as to be impracticable to the passage of beasts of burden. It was in one of these rocky passes that the Shan traders were attacked by these people, as previously noticed, when attempting to reach Toungu by this route; and they are under the impression that to revenge that affair is one of the reasons for my coming here.

The head men of the village would not consent to return with the Na-Khan to camp on any terms, but they permitted a number of the villagers, principally youth, to do so; and verily a more debased set of human specimens I never met with before. Even the Yaings who were present at my tent, whom I had previously classed as the filthiest of their kind, shrank involuntarily from contact with the new comers, whose scant clothing in rotten fragments scarcely sufficed for the purposes of decency; and there they sat, each representing an animated mass of the most grovelling debasement of the genus "*homo*." The Na-Khan said that in their homes they associated together like pigs and monkeys, but that the latter were the superior animals, because they rejected filth, which these creatures do not; they live in a constant state of dread of attack, and each man sleeps with his spear in his grasp. Even in their own clan, and in close proximity to each other's villages, this state of vigilance is observed. I caused it to be explained to them that henceforth a better state of things must prevail with them—that the past would be forgotten, and that they would be protected so long as they consented to forego their former practices, which, if repeated, would bring upon them a severe retribution. To each individual I gave a new gounge-boung and a silver 4-anna

piece, which, with the instruction they have received, I have no doubt will effect a better state of feeling with their chiefs on their arrival at their village.

Thermometer 6 A.M. 68°; 1 P.M. 79°; 6 P.M. 67°.

Dec. 2.—Oo-Moung, the Myo-oke, returned from Toungu with the extra supplies and other articles as presents sent for from Mai-ga-doong. He reports that the Karens of Thge-yai-yo have opened the road by an easy line round the base of the hill, as directed.

The pioneer Oo-twai also returned to camp: he reports that, in company with several of the head men of the Karens of Ley-pyaygyee, he proceeded to a village of Yaings, at two days' journey in the hills to the northward, where the man stolen from the village of Mai-ga-doong was detained. After remaining there a day, and giving the few presents he took with him to the chief and head men, they delivered the detained man up to him in accordance with my order to that effect, and consented to forego all farther claim upon him. They (Oo-twai and party) then set out on their return to my camp; but when about 2 miles distant from the village they were overtaken by a large number of the people from the village they had left, who forcibly took possession of the released villager of Mai-ga-doong and carried him back with them. They gave no reason for this conduct, merely stating that they had changed their minds; but that circumstance did not appear to affect the presents they had received, which they retained. As such a line of proceeding, if permitted to pass unnoticed, would induce many other tribes to follow their example, and having done all in my power to induce their submission by conciliatory measures, I have given an order to the Myo-oke to proceed with an armed party of peons to demand the restoration of the captured man, and, if refused, to take him and the refractory individuals by force. This is the only instance in which I have been compelled to use coercive measures with these people, and I have no doubt that the appearance of a few muskets will have the desired effect.

Thermometer 6 A.M. 63°; 1 P.M. 78°; 6 P.M. 72°.

Dec. 3 and 4.—Detained at halting-place during the last two days in preparing official correspondence of office routine. The Karen missionary (Qua-la), having accompanied me thus far, states his intention to do so throughout the route to Karen-ni, having received an invitation from some of the tribes subject to Kyay-hpye to establish schools with them, and he is also desirous of meeting that chief to obtain his countenance to these measures.

Thermometer 6 A.M. 54°; 1 P.M. 74°; 4 P.M. 68°.

Dec. 5.—Started at 8 A.M., the mist rising so thick from the stream that the elephants could not proceed until the sun's rays had dispersed it: the road across low, but very steep hills, with water-courses falling into the Koo-Lhoo stream. Reached halting-

place on the Ko-Lau, a feeder of the former, which drains one of the numerous shallow valleys of this group of hills which cover the flanks of the higher ranges. Course to Ko-Lau stream east—estimated distance 3 miles.

Course up the stream E.N.E.—estimated distance $1\frac{1}{4}$ mile.

The Tsau-Kai, or chief of the Karens of Koo-Lhoo, accompanied me to this place, for the purpose of arranging a difficulty with the chief of Ko-Lau. His story is as follows:—"I am the chief of all the Karens of the valley of Ko-Lhoo, where I resided until eight moons since, when I was obliged to fly from my home with my family and seek protection from the vengeance of that man (pointing to the chief of Ko-Lau), with the Karens of Bangalee, where the Na-Khan (Quay-lay) resides. He threatened vengeance upon me for having killed one of his people, who in concert with the red Karens (⁹) from across the eastern mountains, had on several occasions attacked and plundered the villages belonging to me. On the last occasion of his coming I caught him, placed him in bonds, and ordered one of my people to kill him, which was done: he forfeited his life justly from his crimes, and my people have been relieved of an enemy, during whose existence there was no peace for them, and now this man seeks my life. If I have not stated the truth, let him now in your presence spear me to death." Such was the chief's story, which was corroborated by the Na-Khan. On its termination, the chief of Ko-Lau-Karens, who sat immediately in front of me, smoking with a vehemence that plainly showed it was not the pipe of peace he held, started up from his sitting posture with an apparent intention of spearing his neighbour and denying the truth of his statement afterwards; but before he could move away I placed my hand upon his shoulder and bade him keep his seat, telling him that I came there to do justice to both parties, and after I had heard his statement I would give my decision. He, however, did not attempt to deny the wicked practices of his clansmen who had been killed, but qualified them by referring to ancient feuds between the tribes, which had never been settled, and so forth; he therefore claimed life for life, in accordance with the custom of their race. To this I was compelled to place a decided negative, and to repeat the lesson to him which had been so frequently repeated to other tribes, to the effect that my presence among them was the signal for the cessation of all old feuds between the tribes: by-gones must henceforth be by-gones; that in the present case the offender had met a just punishment, and as I had made it my affair and had taken the responsibility of his death upon myself, I was the party to be speared, if any one; and that for the future these disputes must be referred to me for adjustment, when the wrong-doer would be punished and the sufferer protected.

Much useless verbiage passed between the chiefs, participated in

by several of the head men of both tribes. The explanations of the Na-Khan meanwhile appeared to have a mollifying effect, as the fumes from the chief's pipe curled upwards with a graceful peacefulness, until at length, on the exhibition of a few painted handkerchiefs, his heart was subdued and he accepted the gifts, acceded to my terms of arrangement, and shook his friend by the hand, in token of reconciliation and peace between them.

Other little matters of stolen kye-dzes,* by this chief of Ko-Lau, were arranged amicably ere I left the place; and one poor fellow complained of the loss of his three children, who were stolen from him by people from the valley of the Hpoo-Loo across the range, taken from him, he said, in connivance with his own chief, he of the pipe, who disclaimed any participation therein, but promised to use his influence for their restoration, and to accompany me to the village where they are detained, for that purpose.

Complaints of the above nature crowd upon me as I advance into these wilds, where, from the vicinity to Karen-ni, the facilities for disposing of victims to this degraded state of society are abundant.

Dec. 6.—The course of the road from halting-place had been cut across a range of hills much to the southward of the general line, and seeing from the appearance of the formations abutting on the main range that a road might be made along the ridge of a spur to within a short distance of the Pass, I got the Karens to work on the new line, and proceeded with them until reaching the only spot upon which a small tent could be pitched under the shoulder of the high peak above the Pass. Here I halted, sending the elephants and baggage across the range into the valley of the Hpoo-Loo. In ascending to this point both elephants and Karens, who were employed carrying the baggage, were in considerable danger from the fierce east wind which at this season blows almost continuously for nearly two months. Several of the ridges upon which they were exposed to its full force were so narrow, and the wind so strong, that it required extreme care in passing them to prevent being hurled many hundred feet down the almost perpendicular sides of the mountain. Course N.E.E.—estimated distance $1\frac{3}{4}$ miles.

Thermometer, noon 68° ; 6 P.M. 54° .

The east wind continued with full force during the whole night.

Sunday, Dec. 7.—Ascended to the top of the pass to ascertain its height: the boiling-point gave the altitude of 6520 feet.

From this point it was seen that the valley of the Hpoo-Loo was enclosed on its eastern side by a still higher range than that on which I stood, so that the hill-ranges and more level country of

* Spirit-drums.

Karen-ni could not be seen. In every direction the scenery was of the grandest and most imposing description, surpassing anything in the power of words to describe, but bearing to the heart a feeling of profound pity and commiseration for the abject state of the races which inhabit it.

The easterly gale prevailed during the whole day and through the night.

Thermometer 6 A.M. 48°; 1 P.M. 69°; 6 P.M. 55°.

Dec. 8.—Proceeded across the pass and down the steep descent on its eastern face into the valley of the Hpoo-Loo: to the westward of the pass the water-parting is into the Thouk-yai-khat and Sitang, and the east through this valley into the Salween. The drainage here is separated from that of the Yoon-za-len by several ranges of hills, its course being at a distance of two days' journey to the south of this valley: this separation of the drainage forms a well-defined line of demarcation between Karen-ni and T'oungu; but the Karens of this valley, of which there are three villages, consider the high ridges on its eastern side as the boundary, and use both sides of the valley for their cultivations, without molestation from the Karen-ni authorities.

This valley is known generally as the Kala-tee-nee-noung in Burmese—its name by the Karens being, as previously noted, the Hpoo-Loo.

Course N.E.—estimated distance one mile.

The Jemadar reported that one of the elephants had been cold-struck, and that he would not be able to proceed for two or three days. This is so far opportune, as the road east from this point has not yet been opened, the people from Karen-ni not having reached the range to the eastward.

Dec. 9.—Ascertained the height of this valley by the boiling-point to be 3270 feet.

The man from Ko-Lau, whose children are detained at this place, brought his affair to my notice, and, in the midst of the crowd that sat before my tent, pointed out the man in whose possession they were; who, on being questioned, stated that his elder brother had stolen the children, and, hearing of my approach, had fled from the village, leaving them in his charge. They were then produced—a boy of about six and a girl of four years of age: the poor little creatures were entirely naked, and as the temperature was below 50°, with a keen east wind blowing up the valley, they sat huddled together shivering in every limb with cold; and, to add to the boy's misery, his right knee had been bitten through by a dog, and as no care had been taken of the wound, the knee-cap was swollen to an extent that prevented the limb being straightened. A more distressing picture of human misery than these children presented I never witnessed. It appeared that some of the women of the tribe

had bestowed upon the children some sort of a covering; but the man who had charge of them prevented their wearing it. I denounced the fellow before his tribe as a heartless wretch for his inhumanity, and having procured some clothing for the poor things, gave them over to their parent, who, with the lamed boy on his back and the girl clinging to the torn fragments of his tunic, proceeded with all haste up the mountain-side and speedily disappeared across the pass, fearful of again losing perhaps the only objects in this world which, with the still absent one, held a place in his breast. The other child, I am informed, is at a village some two days' journey on the line of route eastward.

Thermometer 6 A.M. 55°; 1 P.M. 71°; 6 P.M. 58°.

Dec. 10.—The eldest son of the chief of Karen-ni, with upwards of 100 of his people, arrived this morning, to open the road directly from this valley to a point of contact with that completed on the eastern side of the range. As they swept across the Karen clearings on the eastern flank of the valley, they formed a striking picture and strong contrast with the inhabitants of these villages. Each man, with a cone-shaped red turban on his head and spear in hand, which glittered in the sun's rays, accompanying the chief on a white pony, realized in some degree the advance of a marauding clan of Highlanders of ancient story; but in this case, as in many others, distance lent enchantment to the view, as on nearer approach, with the exception of the uniform red turban and short drawers reaching midway on the thigh, they were scarcely one remove in point of cleanliness from the mass of filthy beings of this locality.

Having selected a point of ascent up the eastern range, the red Karens commenced work in good earnest, promising to get it finished in two days.

Thermometer 6 A.M. 56°; 1 P.M. 73°; 6 P.M. 58°.

Dec. 11.—The sick elephant being reported sufficiently well to be able to proceed to-morrow, I collected the whole of the Yaings, who have been employed in opening the road from Koo-Lhoo to this point, for the purpose of paying them. My tent being pitched on a rising piece of ground close to the spot at which the Yaings were assembled, it was curious to observe the groups as they sat, each tribe separately, eyeing intently the division of the gounge-bounds from the piece of muslin ere they were distributed, and the transition from an aggregated mass of about five hundred dirty heads, scarcely distinguishable from the ground around them, to the same bound round with a wreath of snow-white muslin—the ends being stuck upright on the top-knot of their hair—was bordering upon the ridiculous. Some, who had earned two gounge-bounds, had bound the heads of their infant children with the extra one, and on receipt of the silver coin (four anna pieces) due to them, each section made its way back to its own village shouting

and capering up the mountain-path, like imps incarnate, of which problematical species they would form no bad specimens.

Having ascertained that a poor old woman of a tribe of Bways was detained in bondage by the chief of a Yaing tribe at the head of this valley, on my arrival here I despatched one of the Na-Khans with a request that she be delivered to her people, some of whom had accompanied the party. The Na-Khan returned, however, stating that he had failed to obtain her release, and that the chief was prepared to resist any attempt to take her away by force. Being within our line of boundary this could not be suffered, and I had ordered two of the elephants to be prepared and several of the Burman guard to accompany me, intending to take advantage of the moonlight to approach the village before the people had risen. During the afternoon, however, a member of the community of Hpoo-Loo came with the Na-Khan to my tent, stating that the chief of the tribe by whom the woman was detained was his relation, and that if I would furnish him with a few articles as presents, he would return to camp, bringing the man and the chief with him. He left with the articles in his possession, and during the forenoon returned, accompanied by the chief, several of the headmen of the tribe, and the old woman. One of the men had in his possession an old musket, and, presuming upon its terror-inspiring properties, the chief on meeting with the Na-Khan assumed a high tone, threatening him for having approached the village. He was told to alter his behaviour, and on being brought to me at my tent appeared to have become considerably tamed, listened with apparent deference to what I had to say, and gave up the poor old woman to her people without any demand beyond the usual one of a Kyee-dzee, said to be due by her people to his tribe. I presented a few rupees and handkerchiefs to both himself and head men, and he appeared to be agreeably surprised at the treatment he received. During the time of our negotiation, when sitting before my tent, the Burman guard fired off the old charges from their muskets, and the sick elephant, to whom medicine was being administered, roared and whined like a refractory Cyclops, which discordant sounds had, I suspect, great influence in taming the savage into amiability.

Dec. 12.—Proceeded by a zigzag road, very steep in some parts, to the top of the eastern range, the distance as shown by the perambulator being nearly 2 miles; ascertained the height to be 7425 feet. The whole hill-systems were visible from this elevation, the Nat Toung bearing s.s.e., being the highest point within range of vision, ascertained by me on a former occasion to be upwards of 8000 feet. To the westward, the Sitang was clearly visible through a break in the ranges, having the appearance, seen

through the blue haze, of separated lakes—the distance in a direct line being about 35 miles.

I attempted from this point to get a general direction of the ranges, and found that on the west of my position, the large masses had a direction about s.s.e. and n.n.w., while those on the east, less aggregated but more broken, had no line that could be applied as a general course of the up-heavement; but the contortions of their flanks and spurs and their rugged and uneven outline showed them to belong to the limestone series of formations.

Course north by east, distance 6 miles, to halting-place on the valley of Tha-bo-loo.

Dec. 13.—The road to-day passed along the base of several distinct ranges of lime and sandstone to the head of one of the feeders of the Pong-Loung-Ngay, near the village of a Karen-ni Yaing chief (Loot-Tsee), after whom the locality is named. This individual appears to exercise the chief control over all the Karens of this locality, and holds himself independent of the authorities of Karen-ni, against whose people he has on several occasions opposed a successful resistance to their demands.

Course south-east, $3\frac{1}{4}$ miles; north-east, 3 miles.

Sunday, 14.—During the usual halt on the Sabbath, the chief Loot-Tsee appeared in the camp, bringing the stolen child belonging to a man who has accompanied the Karen missionary, and not to the man whose two children were restored to him at Hpoo-Loo as stated previously. The restoration to the father was easily arranged through the medium of a few presents, and the chief was informed that such practices as robbery and kidnapping would be put an end to on my meeting the chiefs of Karen-ni.

All the Yaing tribes on the eastern waterparting assume the costume and speak the dialect of Karen-ni. The contrast, especially as regards the dress of the females, is striking and peculiar when compared with that of the western—or, as a local distinction, the Toungu-Yaings—whose clothing consists of a simple petticoat and armless tunic. The former wear a head wrapper of dark cloth, made up square from the forehead, resembling the head-dress of the Italian peasant-women; a piece of the same material hanging in front of the bust, and tucked into the waist of the lower covering, a short petticoat reaching barely to the knee. Over these garments they hang first round the neck heavy masses of bead-necklaces, and any silver ornaments they possess, coins, &c. The hole in the lobe of the ear is enormously enlarged; in this a large plug of metal or plated wood is placed; then round their hips a band of red and white beads of 6 inches broad, and from the knee-front to the middle of the calf of the leg the same massive wrapper of red and white beads, brass and copper

rings of from 3 to 4 lbs. weight on each leg, which in the older females gives the calf of the leg the appearance of having been compressed from below the knee to the middle of the calf, where the flesh bulges out and forms a sort of ledge for the load to rest upon. Such a method of adornment one would fancy tended to impede the movements of mountaineers, who are in the daily habit of carrying heavy loads on their backs suspended by a band across the forehead and yokes over the shoulders; but they appear to suffer no inconvenience from it, and regard her as handsome whose limbs are loaded to an extent that compels her to perform two segments of a circle at every step she takes.

All, from the wrinkled grandmother of eighty to the child of four or five years old, smoke a short bamboo or horn-pipe, the bowl being made of brass or copper; and among a group of smokers I observed a woman who, after smoking the contents of the pipe, tapped the bowl in the palm of her hand to extract the unburnt remnants, which, having collected, she tossed into her mouth, chewed and swallowed with evident gusto. I mentioned this circumstance to the Karen teacher, and his remark was that it imparted a stimulus to the stomach and produced a sensation similar to that from taking opium.

Dec. 15.—The road to-day passed along two sides of several limestone ranges, going over a zigzag distance by the wheel, of nearly 8 miles to the stream of the Poug Loung, one of the affluents of the Salween. This stream is about 30 yards broad, with a very rapid current of 3 to 4 feet depth, showing a steep inclination of the valley to the southward. Course north-east.—Estimated distance $4\frac{1}{2}$ miles.

The Karen agent Moung-Hpo, with the son of the chief Kyay-Hpo-Gyee, met me at this halting-place, bringing a present of a bullock, rice, &c., with a friendly message of welcome from the chief. A large quantity of fine teak on the hill-sides of the valley was seen, which some timber-merchants from the lower provinces have been working for the Moulmein market.

Dec. 16.—Both my servants being laid up with strong fever, I was compelled to remain stationary at the present camp to enable them to take the usual remedies.

On examining the hills in the vicinity of the camp, I found that the teak, with which a few stunted firs (*Pinus longifolia*) were mixed, invariably affected the sandstone patches lying on the limestone; the latter in some places striking perpendicularly up for many hundred feet above the sandstone. Much quartz and clay jasper accompany the above rocks as rolled fragments in the bed of the stream. Ascertained height of halting-place 2421 feet.

Thermometer 53° 6 A.M.; 78° 2 P.M.; 63° 6 P.M.

Dec. 17.—The sick men being sufficiently recovered to enable

them to proceed on the elephants, started at daylight along a road of steady ascent to the top of the range at about 6500 feet, varying from which height to 5000 the route throughout the day was maintained. No sight of the lower land of Karen-ni was had until reaching an opening in the last high range to the eastward, when, and in descending its eastern face, the whole country of Karen-ni lay spread out before us. Unlike the localities of the tribes of Karens in the mountains passed to the westward, the plantations on this side were all carefully cleared of weeds, when the crops had been removed, showing a bright-red surface, and bringing out clearly the waving outline of the slopes; this, combined with the distant view of the lower lands of Karen-ni, all bared of their primeval forest, and rolling in broad-topped undulations to the distant horizon, comprised a scene of beauty second to none, but some of the inland portions of Java, which it greatly resembles.

Many large-sized firs, associated with teak and Eén (*Diptrocarpus alatus*), passed during the march. The formations more prominently available for examination than hitherto were the principal form of limestone, with its accompanying sandstones and clay-shales.

Halting-place on one of the feeders of the Nan-pai-khyoung.

Course E.N.E.—estimated distance $8\frac{1}{2}$ miles.

Dec. 18.—The continued descent of yesterday proved so fatiguing to both man and beast, that it was found necessary to make a short march to-day, the road for the most part descending down the spurs of the main range. Halted on the Nan-pai-khyoung, an affluent of the Salween, which forms the drainage of the centre lands of Karen-ni. Course N.N.E.—estimated distance $2\frac{3}{4}$ miles.

Dec. 19.—Proceeded by a road cut up the course of a gorge, in the lateral spurs, to the main trading-road through Karen-ni from the northward, a good cart-road, which can be traversed by carriages to the Salween at a distance to the south of three days' march from the junction with the main road to the chief village; the road passes across the undulating low hills of Karen-ni, portions of which have been cultivated in fields, and the crops but lately removed. Other portions, fallow of the past season, were being prepared with the hoe for next year's rains, the rank grass and weeds on the surface being collected in patches previous to burning. At the point of the main road a band of gongs and drums with a bamboo flute joined the party, and kept up an incessant thumping, until our arrival at the chief's village, comprising upwards of two hundred houses. All the chief men of the surrounding villages had assembled to do us honour, each one riding a pony of very small pretensions to good looks or size; but whether owing to the spirit-stirring sounds of the brass instruments, or, more probable, the spirit which their riders had imbibed, they

coursed with each other up and down the slopes, running madly after each other, and cutting such capers as only drunken riders and drunken beasts can cut with impunity, and they so continued their performance until my arrival at the halting-place on a rising ground near the chief's residence. Course N.N.E.—estimated distance $12\frac{1}{2}$ miles.

The villages seen along the line of road are all very prettily situated on the tops of the hillocks, surrounded by clumps of the gigantic bamboo.

Dec. 20.—Having intimated my intention of visiting the chief at his residence, he sent a message to the effect that he would prefer visiting me at my tent; the reason, although not expressed, being (a common one with all the Karen tribes) that the visit of strangers to their houses is attended with subsequent calamity to them in the shape of some disease of a contagious nature, and for the same reason the line of road which in many places would have been more direct by passing close to the villages was invariably turned away, making a considerable détour in some instances. To return to the chief: the old man accordingly made his appearance at my tent during the forenoon, and on entering it at my invitation stood for some time regarding it with extreme curiosity. Having satisfied himself that it was not a bamboo fabric, he entered it, and seated himself at my request on a camp-chair, drawing up his legs on the seat tailor-fashion. From the letters I had received from him at Toungu, in which he constantly referred to his extreme age, as well as from the reports of those who had seen him, I was prepared to meet an old man of seventy or so; but his appearance fully bore out his statement that he had passed his ninetieth year. Small of frame, which bore evidence of his having been a wiry, active man, he carried himself remarkably well for his age; but the bent spine, the tremulous motion of the hands and bleared eye, with a vacant expression and a hesitation of speech, told but too true a tale of his having passed the ordinary age assigned to man.

In dress he was distinguished from his people by wearing the costume of the Shans (a double-breasted jacket and loose trousers of white cloth with a turban of the same material); across the left shoulder hung, suspended by a red cord, his state dha with the sheath and handle covered with silver plates ornamented; and as a support, forming at the same time his insignia of authority, he carried a stout spear of seven feet long with a broad blade and the whole of the shaft encased in silver. From the head of the shaft at the point of insertion of the blade, a mass of horse-hair, dyed red, hung down fringe-like, giving rather a handsome appearance to the weapon.

I informed the old chief that the governor of the province of Pegu had deputed me on my present mission with the double

purpose of opening a trading-road to the Shans through Karen-ni and across the mountain region to the west into the valley of the Sitang, which I had accomplished; and also that, hearing of the dissensions and repeated aggressions of other chiefs of Karen-ni upon his, Kyay-hpo-gyee's, people, the governor of Pegu was desirous that all misunderstandings should be arranged through my agency and peace established between them. Without this, no permanent security to the safe passage of the traders would be attained, and the country derive no benefit from the measures adopted by our Government, which regarded with warm interest the prosperity of Karen-ni as an independent power. I also brought other matters to the chief's notice, especially the subject of the agency of his people in slavery, its effects upon the Yaings within our border, and its objectionable and revolting character. And finally, on introducing the Karen-ni teacher, Qua-lah, to him, I informed him of the benefits to be derived by his people from adopting a means of enlightenment which would raise them above the reproach of being uncivilised and barbarous, and, in the possession of a written character, place them on a level with the surrounding nations of Shans, Siamese and Burmese. To all I said, which was interpreted to him by the Shan My-Hpoo in an exceedingly condensed form, if the shortness of the speech were a sufficient indication, the old man appeared to give a nervous listening, and then replied in a string of short coughing sentences, which occupied him for more than half an hour, the burden of which was the oft-repeated story conveyed in his letters (written in Burmese by a Shan Poon-gyee who resides here), of the ingratitude of Kyau Pee Tee, the chief of Ngwae Toung, who from being his dependent and protégé, and entrusted with a portion of the country, had sought the aid of the Burmese to dispossess him, Kyay-hpo-gyee, and become ruler of the country, subjecting it to the authority of the Burmese, &c.; to which government neither he, the chief, nor his sons, would ever submit, on account of the atrocities they committed when they invaded the country from Toungu about ten years ago. This one subject appeared to hold possession of the old chief's mind to the exclusion of every other; and I perceived, as he proceeded on with the garrulity of extreme old age with a repetition of the same story (or, as interpreted into Burmese by his son-in-law the Shan, fool's talk), the uselessness of prolonging a conversation with him. I therefore desired the Shan to inform him that I would write a letter to Kyau Pee Tee, expressing a wish for an interview with him, and informing him of my object in visiting Karen-ni, and that it would defer the consideration of other matters for the present. I accordingly wrote a letter to Kyau Pee Tee, and sent it by the agent Mounghpoo and the old Shan trader Oomyat, but could procure no

guide of Kyay-hpo-gyee's people, and with much difficulty I induced a Shan, long resident here, to accompany them as guide, so great is the dread of these people of capture and slavery.

I availed myself of the opportunity of the chief's visit to obtain particulars of the history of his race, who are, ethnically considered, a distinct people from the surrounding tribes of Karens. Those particulars, as being too lengthy for a diary, I have embodied in my general report on the country.

Thermometer 6 A.M. 54° ; 2 P.M. 73° ; 6 P.M. 66° .

Sunday, Dec. 1.—6 A.M. 54° ; 2 P.M. 75° ; 6 P.M. 68° .

Dec. 22.—Having pitched the camp close to the village of the chief's residence, I have in consequence been subjected to the incessant annoyance of being stared at and noise-confused by the inhabitants—men, women, and children; the last consider me some wild beast whom it would be dangerous to approach within reach. Under the impression that I had performed my part of the obligation and given every one an opportunity of satisfying their curiosity, I moved the camp to the top of an adjacent hill, whence a splendid view is had of the surrounding country, and, with the exception of chance passengers, I shall be free from the annoyance of an insatiable curiosity.

During the moving of the camp I proceeded to a prominent point on the hills in the vicinity, to examine the country. From my position, looking southward, the whole space presented a mass of broad-topped undulations varying from 200 to 600 feet in height, the valleys curving with a gentle slope to the centre, down which, in broad patches, the newly prepared surface offered a striking contrast to the portions clothed with stubble of last season's crops in the bright red and chocolate hues of the soil. Small patches of low jungle clothed the sides of the occasional steep gorges, and this, with the clumps of gigantic bamboo throwing its points of feathered foliage in graceful curves around and high above the villages within its shade, relieved the monotony of the landscape by the varied shades of green which shone brilliantly in the sun's rays, merging in the far distance in darker shades until lost in the blue haze that showed the ranges of limestone-rocks forming the background of the picture in the direction of the Salween River. On the east side, an immense fissure in the formation with steep sides and narrow centre diversified the scene, on both sides of which the same undulating surface, with broad patches of cultivation, extends to the base of a ridge of hills which separate these lands from the Salween River. To the west the curves are more extended, giving to the centre an "ocean wave-like" shape, dotted over with sites of villages and low peaks of limestone-rock covered with vegetation, increasing in dimensions as they approach the main ranges, whose rugged peaks, pile upon pile, close the scene on that

side. A high swelling ridge, bare of vegetation, shut out the prospect northward; but the guide informed me that at the distance of a few circles beyond, the undulations merged into a vast plain which extends far into the Shan States.

I had frequently heard of the beauty of this country, but language is a feeble agent in depicting these scenes of Nature's grandeur in all their full reality. It requires only the presence of water in meandering streams coursing the base of the undulating hills to render it a perfection of the picturesque; but this, from being considerably higher than the main drainage of the western ranges and separated therefrom by the broken masses of the mountain limestone, it does not possess. This absence of running streams, however, applies only to the centre portion of the surface, as at a distance of a few miles north and south copious streams flow eastward into the Salween—the Nan-pai to the south and the Poon and its tributaries to the north of my position. In all the steep gorges, which are clothed with dense vegetation, small rivulets exist, of sufficient capacity to meet all the wants of the inhabitants, without the necessity for seeking it below the surface of the hill valleys.

I ascertained the height of my present camp to be 3315 feet, and with this datum the range of elevation of the undulating surface may be stated at from 3000 to 3650 feet above the sea-level.

Thermometer 6 A.M. 55° ; 2 P.M. 72° ; 6 P.M. 65° .

The real grounds of objection to my visiting the residence of the old chief were accidentally discovered during the forenoon by several of the Burmese guard, who, in strolling through the village near the chief's house, came upon two poor wretches confined by a chain round the neck and with their legs in bamboo stocks in a small enclosure, where they have been kept for several months past; their crime being, a suspicion of their having stolen a bullock and a kye-dzee, the property of a relation of the chief who resides at a village near that from whence these men, who are Yaings, were taken. I have already spoken to the Shan and the son of the chief on the inhumanity of such treatment, and on delivering the present I have brought for him shall make a request for their release.

Dec. 23.—Accompanied by the Shan and one of the headmen of the village, I proceeded to the termination of the undulating formation at a distance of about eight miles to the northward, at which point a magnificent prospect burst at once upon the view. At from 800 to 1000 feet below us lay an unbroken plain of at least 30 by 50 miles, spreading to the northward until lost in the faint blue base-line of the distant hills which bounded the horizon: nearest the base of our position beautifully undulating valleys with gentle curves swept downwards until lost in the level surface of

the plain, upon whose broad space, at intervals of a few miles, bright spots of verdure with the towering bamboo marked the sites of villages near which herds of cattle grazed in the stubble of the past harvest. Hills enclosed the plain on every side, forming a God-created ring-fence to a scene which is surpassingly beautiful.

During the journey several places of interment of the dead were passed. Each village reserves a plot of jungle for this purpose; and, in the deep foliage of the underwood, small miniature houses are seen, upon which hang suspended the baskets, implements of cultivation and household use, and fresh offerings of pumpkins, heads of maize and millet, and the neverfailing gourd-shell, which contained the intoxicating beverage (the fermented liquor of rice and millet) of the departed one. In addition to the articles of daily use when alive, a portion of the valuables (gold or silver ornaments) of the deceased are buried with the body; a custom observed by all Karens, who know no other than the degraded spirit worship.⁽¹⁰⁾

On my return to camp, I found the agent Moun-g-Hpo with Oo-Myat returned from the chief of Ngwai-Toung, Kyau-Pee-Tee, bringing an answer to my letter couched in the most friendly terms. He states his pleasure at my arrival in the country, and the gratification it will afford him to meet me; that the unfortunate state of affairs between himself and the chief Kyay-Hpo-Gyee renders it impossible for him to come within his authority; but that he will welcome me to his village and do all in his power to bring about the settlement of their differences in a spirit that the inhabitants of the country, who are of the same kindred, may enjoy peace and security for the future. He also professes to be equally interested with myself in the prosperity of the traders, to whom he promises to afford all the assistance in his power in their passage through the country.

I caused the contents of the letter to be communicated to the chief, his sons, and the head men, urging upon them the necessity for their co-operation with me in the good work of reconciliation which was now open to them. I also suggested that the chief's sons accompany me to Ngwai-Toung, but they shrunk from the idea of what, they said, would be certain death to them for reasons best known to themselves. I requested them, however, to consult with their father and let me know the result as soon as possible, as it was my intention to proceed to Ngwai-Toung.

Thermometer 6 A.M. 58°; 2 P.M. 75°; 6 P.M. 66°.

Dec. 24.—Rain during the night, attended with clouds of drift, which continued during the whole of the day, keeping the temperature below 60°, and producing an uncomfortable sensation of coldness. These north-easterly showers are seasonable throughout

the range of the monsoon changes, and occur in the Irrawaddy, Sitang and Salween valleys during this month.

The implements of cultivation in use throughout the country are a broad-bladed hoe and the Shan plough; the latter of very light construction, with a share of iron, or rather a shoe of six inches long by four broad, fitted on to the wood of the share and made with a slight curve towards the point, which prevents it penetrating the soil beyond four inches deep. The hoe is used chiefly on the sloping sides of the hills, the plough on the more level surfaces, and in the use of both, the women partake equally with the men; in fact, from what I have witnessed, the females perform by far the larger portion of out-door work and appear to be a hardy, industrious class.⁽¹⁾ On proceeding to their fields or returning from them with a heavy load over their back, after the labours of the day, each one carries a spindle of prepared cotton-wool in her left hand and twister in the right one, with which they spin the cotton-yarn as they move along, to weave into articles of clothing at their leisure.

Besides paddy, the cereals planted are maize, millet, and kyuk; the two last used chiefly in the manufacture of a fermented liquid (Koung) which is universally drunk by all classes, and is regarded as a panacea for "all the ills that flesh is heir to." Moderation in the use of this beverage appears to be the exception to the rule. Vegetables of the pumpkin class, with several descriptions of beans, the oil "sesame," the ground-nut, tobacco and cotton-plants, form a portion of their cultivation, and, judging from the size of esculents left to rot or for seed in the fields, the soil (a rich loam of bright red and chocolate hues) is of more than ordinary fertility.

The level surface-lands of the plain are planted and cropped annually, similar to those of paddy lands (wet) generally; but the uplands, in the absence of the renovation from submersion, are allowed to lie fallow three or four years, by which time they are covered with grass and brushwood sufficient in the decomposition to afford nutriment to the soil for a new crop.

The chief's son (Kwoon Tee) sent a message to the effect that having consulted the augury of the bones of a fowl, the result was against his accompanying me to Ngwai Toung, but that he would accompany his father to my tent to-morrow, if the rain ceased, to talk the matter over. The ridiculous superstition of consulting the oracle by the position and number of the small orifices in the bones of fowls, upon which most of the Karen race pin their faith, is a serious obstacle to the introduction of any measure tending to their improvement. An instance of this occurred a few days since, when the eldest son of the chief, suffering from an attack of fever, the result, I presume, of an excess of koung yai, I sent him an emetic

powder; but he was deterred from taking it by the result of the indications of the augury he had consulted, which was unfavourable, and he now lies ill of intermittent fever, relying upon the "spirit" of his worship to restore him.

Thermometer 6 A.M. 54° ; 2 P.M. 58° ; 6 P.M. 56° .

Dec. 25.—The chief, with his sons and a numerous retinue, came to my tent to consult on the matters touching the letter from the chief of Ngwai-Toung, Kyau-Pee-Tee. In reply to my proposition, he stated that neither he, his sons, nor the chief men, believed in the professions of Pee-Tee, nor would they trust themselves within his power; that, as a test of his (Pee-Tee's) sincerity, he should accompany me on my return from Ngwai-Toung, when he would be well received and every consideration given to anything he had to offer as a means of reconciliation; that Pee-Tee was formerly regarded by him as his son until after assigning him a portion of the country, when he sought the favour of the Burman Government, which instigated him in his attacks upon Kyay-Hpo-Gyee's people and villages, since which there has been no peace for the inhabitants. He stated his desire of placing the entire control of the country in the hands of our Government or of myself, if I would remain in the country; but that in the event of my returning without bringing matters to a friendly termination, the same anarchy and unhappiness would follow as had obtained for the past ten years, and the Burmese, who had intimated an intention of placing a frontier guard within the Karen-ni country subject to him, at a place to the northward, called Nan-tsan-khan, would, through Nga-Pee-Tee's agency, eventually become masters of the country. Finally, that ere he passed away he was desirous of securing peace to his people and sons by the protection of our Government on any terms.

In reply, I could only urge what I had previously stated, that, for the security of both parties and the traders, the governor of Pegu had deputed me to endeavour to effect a reconciliation between the chiefs, which on my arrival at Ngwai-Toung I should use my best endeavours to accomplish. With regard to the subject of the transfer of his country to our Government, I explained that I was not empowered to treat, but that his wishes therein, as well as all other matters affecting the tranquillity of the country, would be communicated to my superior, when every consideration would be given thereto.

I took the opportunity of pointing out the malpractices of the Yaings of the western ranges within his territory, as well of the red Karens themselves, in attacking and carrying into slavery the people from the tribes within the Toungu boundary. He said that such acts were committed without his knowledge or authority, each village chief acting independently of him, and that he would

do all in his power to put a stop to such for the future, but that the best means of preventing it would be my residence in the country, as the village chiefs would respect and fear my authority.

Before the party left I spoke to the chief's son, Koon-Tee, on the inhumanity of keeping the two poor wretches chained by the neck and legs in his father's village. He stated that both had been caught stealing cattle, and that they were so detained, not by the chief, but by the people whose bullocks had been stolen, until ransomed by their relatives. This fact proved, what I had all along suspected, that there is actually no government in the country, and that the chief is so in name only, the patriarch of his clan.

The eldest son of the chief (Koon-Sha), who was suffering from the effect of fever, preferred a claim for 420 rupees for people employed on this side of the hills in making the road to the junction with the main trading one. Having satisfied myself as to its correctness, I paid the money, which was distributed forthwith among numerous expectants, who, with matchlock, or from one to three spears in hand and a dagger at the waist, presented the appearance of men who would brook no injustice even from a chief's son ⁽¹³⁾.

Thermometer 6 A.M. 57° ; 2 P.M. 64° ; 4 P.M. 62° ; with clouds and passing mist which obscured the sun during the whole day.

Dec. 26.—Several individuals of tribes who inhabit the mountains to the north-west of the Shan States came to see me. They call themselves Lat-hta and Padoung; the former designated tarvo, or bare-headed, by the red Karens, from the fashion of cropping their hair close, with the exception of two long locks hanging down from the temples. They are profusely decorated with ornaments of shells and beads, a coronet of the former round the head and heavy necklaces of the latter. Both tribes have a peculiarity of feature, resembling in some measure the Chinese, with the iris coloured of a light brown, which would mark them as a distinct race from the Karens of this locality and the adjacent mountain-ranges. Their language also is entirely distinct from any spoken by the Karen tribes, and resembles in sound and inflection the Chinese and Shan languages.

Thermometer 6 A.M. 58° ; 2 P.M. 70° ; 6 P.M. 66° .

Dec. 27.—During our early walk across some paddy cultivation in stubble, a pheasant and several red-legged partridges got up: the latter appear to be plentiful, as I hear them from the tent calling from each patch of long grass around. On my return I saw several plants of the wild raspberry creeping among the limestone-blocks: they were in fruit, which is small and with little taste or flavour. I also discovered a vine, bearing bunches of white flowers of a soft and pleasant scent. The whole of the vines and creepers at present in bloom have a similar fragrant scent, in a greater or

less degree, and all would form an acquisition to the ornamental plants of our gardens.

Thermometer 6 A.M. 63°; 2 P.M. 72°; 6 P.M. 64°.

Sunday, Dec. 28.—Sent an intimation to the chief of my intention to move camp to-morrow to NOUNG BELAI, the residence of Kyay-hpo-ngay, to which place, as friendly relations exist between the two chiefs, the son of Kyay-hpo-gyee, Koon Tee, is desirous of accompanying me.

The Shan Poon-gye paid me a visit during the afternoon, and in a conversation on the subject of the spirit-worship of the red Karens and their abject superstitions, he said that many of the youths evinced a wish to be taught to read and write, and to learn the forms of prayer of the Buddhist faith, for which purpose they had occasionally visited his monastery, but that the parents had chastised them for it, and prevented their returning. The Karen missionary (Qualah) also finds that they entertain an insuperable objection to adopt a faith whose tenets prohibit the use of the intoxicating kOUNG YAI: to substitute water for it (which, by the way, they use rarely for purposes of ablution, and never for drinking when their favourite kOUNG YAI is to be had) would, they say, entail fatal consequences upon them.

In my inquiries regarding the prevailing diseases and causes of death, I find that the generality of the deaths in the adult population, with the exception of those from small-pox and measles, are the natural ones of old age and decrepitude; and from Kyay-hpo-gyee, the chief whose century of existence is but a few years distant, I learnt that *cholera had never visited this favoured region*.

Thermometer 6 A.M. 60°; 4 P.M. 73°; 6 P.M. 66°.

Dec. 29.—Proceeded to NOUNG BELAI, the residence of the chief Kyay-hpo-ngay, the road curving with the base-line of the undulations for 8 miles, when it descends by a gradual incline into the valley of the plain. Throughout the whole descent—as from nearer approach the level land became more distinct, with patches of water at intervals, near which herds of cattle were grazing—each turn of the road revealed fresh beauties of the landscape; and in passing along the road through the centre of the valley, the lines of trees of the Banyan and prickly Euphorbia, planted as line-fences enclosed by deep ditches, the graceful masses of gigantic bamboo all carefully fenced round, the park-like appearance of the slopes, and the careful tillage of the deep-red soil marked with the furrows of the plough, combined to form a pleasing picture, resembling in the distant prospect scenes of home and its peaceful valleys; all was in unison, mountain and valley, grove and plain, in Nature's beauty blending.

Near the foot of the low hills, on which the villages of NOUNG BELAI to the number of about 250 houses are built, a stream from

the western hills pours its waters into the plain. Guided by drains, in its course it is made to flow across the grain lands, which in one broad expanse have the appearance of a lake. As the waters drain off, the wet land is made to yield a second crop of the season by those who have an incentive to so much additional industry; but few, I am told, avail themselves of this providential water-gift, as their granaries are full to overflowing with the produce of the last season's harvest.

In accordance with their usages of welcome, I was met at about midway on the line of march by a gong, and a troop of mounted "Cossack" chiefs of villages, who, each perched on his high saddle, spear in hand, and each pony with a strap of small bells as a neck-strap to the bridle, kept up such an intolerable jingling, that nearly drove my own beast mad, so that after a series of attempts to escape from them, during which I partook of his irritation from pure sympathy, I dismounted and walked for the remainder of the journey. On the line of march, in passing through one of the villages, I observed a beautiful specimen of a leopard slung by the neck near a spirit's house. It was dropping to pieces from decomposition, having been killed by the villagers a week previously in the act of seizing a young bullock. From inquiry it appears to be the only beast of prey of the larger kind in the country—the tiger scarcely ever leaving the deep jungle-cover of the lower land.

Thermometer 6 A.M. 58°; 6 P.M. 69°.

Dec. 30.—The chief of Noug Belai, or as he is styled Kyay-hpo-ngay, in company with a young man, Po Bya, the chief of certain villages to the northward, came to my tent, with the usual tail of silver-handled and sheathed dha-bearers, and a rabble of villagers, all armed with either spear, matchlock, or musket. Neither apparel nor cleanliness distinguished these chiefs from the rest; a Shan jacket and a pair of blue trowsers, innocent of water from the day of their birth and scented powerfully with the spillings of kounng yai and the fumes of tobacco, rendered their presence within the tent by no means enjoyable. Speaking nothing but their own Karen-ni dialect, they were communicated with through the Shan agent of Kyay-hpo-gyee, Moug-Hpoo. The young chief uttered not a word, but viewed the interior of the tent round and round again, and no doubt stored up conclusions too valuable for utterance. The chief Kyah-hpo-ngay, in reply to my suggestions affecting a reconciliation with Kya-Pee-Tee of Ngwai Toung, said that when the Burmese invaded Karen-ni, his father and uncle had been taken and killed through the agency of Kyau-Pee-Tee; but that had occurred a long time ago, however, and that he had no difficulty to settle old matters; he wished to live in peace and to see all the people of the same race (red Karens) enjoy the same, instead of fighting and plundering each other; and finally, that

any arrangement for the establishment of friendly relations between Kyau-Pee-Tee and the chief Kyay-hpo-gyee, which I could effect, he would also agree to: having said which he resumed his pipe, and so ended the conference.

In the dusk of the evening the Shan interpreter, Moungh-Hpoo, came to the tent, accompanied by several young men of the village, bringing news of, to him, dire import: two youths, he said, had just returned from Ngwai Toung (which is situated at the distance of about two miles in the plain below my camp), where some of the villagers made many inquiries as to the number of men, horses, elephants, muskets, &c., that I had brought with me; and that they, the newsmongers, before leaving the village, heard from other youths of their own stamp that measures had been concerted to attack the Engleek Meng, kill him and his party, and appropriate his property. Knowing the character of this individual, to whose agency I attribute much of the ill-feeling which exists between the chiefs, I remarked that to reports of a similar character he had given a too willing belief previously to my arrival in the country, and had urged them as facts to induce me to bring Goyah Tseet-poing with me (Europeans and Sepoys), which it appears he had promised the old chief Kyay-hpo-gyee to effect on his first appearance in Toungu in the capacity of agent from him. The burden of his song has ever since been "Goyah Tseet-poing," to my excessive annoyance, more especially so as he has invariably spread the report that I came to take possession of the country in the name of the Company, and this report I conclude to be a trick of his own to gain the point of "Goyah Tseet-poing." I accordingly told him that I gave no credit to idle stories of the kind; that if the youths had heard of any such intention from the chief Kyau-Pee-Tee himself, I would take proper notice of it; and that, although unaccompanied by "Goyah Tseet-poing," I had the means of defending my life, which it would be better for any of the race not to attempt. I cautioned him as to the consequence of spreading reports which were untrue of the objects of my visit, and which could tend only to impede the good understanding which I wished to effect.

As the position of my camp affords access to water and good forage for the elephants, which Ngwai Toung does not, I sent the agent Moungh-Hpoo, with the old Shan Oo-Myat, to present my compliments to the chief of Ngwai Toung, requesting him to meet me here, to which no objection existed on the part of Kyay-hpo-ngay or his people.

Thermometer, 6 A.M. 53°; 2 P.M. 76°; 6 P.M. 67°.

Dec. 31.—In ascertaining the height of two positions on the level of the plain, found the average to be 2850 feet above the sea-level, and as far as the eye can range the same level extends,

without any inclination, to the base of the hills which bound the horizon. The agent Moung-Hpoo with Oo-Myat returned from Ngwai Toung; they bring a message from Kyau Pee Tee and other chiefs that they cannot cross the plain to my camp, in consequence of the enmity existing between the people of NOUNG BELAI and themselves. I have, therefore, intimated my intention of visiting them to-morrow, to talk over affairs and return to camp in the afternoon. The chief Kyay-hpo-gyee's son (Kwoon-sha) is full of fears for my safety, and greatly opposed to our going to Ngwai Toung; but small attention is paid to his talk, which is full of drunken bravado.

Thermometer, 6 A.M. 48°; 2 P.M. 76°; 6 P.M. 68°.

Jan. 1, 1857.—Having no one with whom to interchange the good-wishes and amenities of the season in person, I commenced the year by wishing myself all the good my friends could wish me, and especially a successful issue to the undertaking I am now engaged upon.

After breakfast, I proceeded with a couple of elephants, accompanied by the Karen teacher, Qua-lah, the agent Moung-Hpoo, and a few of my own people (taking no arms with me, with the exception of my own pistols) to the village or rather Shan town of Ngwai Toung, the residence of Kyau Pee Tee, at a distance in the plain of about 3 miles. The principal part of the inhabitants are Shans, who, to the number of near 700 families, reside within a space enclosed by a ditch and rampart with a palisade of thorn-bushes on the top; the whole affair, however, affords so slight a protection that any man (a drunken Red Karen for example) could easily enter within, if so minded. Outside the enclosed space, the Red Karens have several large villages, and, judging from the immense number of Shans and Karens of both sexes who crowded round me to get a sight of the, to them, extraordinary animal in the shape of an unshaven stout white man, the population must be very numerous. Selecting a spot under a shady tree, I pitched my camp-chair and sat down, sending intimation of my arrival to the chiefs. During the time I thus waited the crowd of people, the men being all armed with spear, matchlock or dha, so crushed in upon me—some of them climbing the tree for the purpose of observation—that I was waxing hot both in body and temper, and was compelled to request them to open a passage for the air, or sit down to permit its reaching me over instead of through their bodies. As most of the Shans present spoke the Burmese language, my wish was at once complied with, and they with a hearty laugh shouted to the Karens to sit down; upon which the greater portion immediately squatted, and in return for so much complacency, I took off my topee and laid it aside, so as to afford a full view of the head of the animal, glancing round

from front to rear to admit an inspection to all alike. While thus engaged, a stir was made in the crowd; the women with shouts scampered away; a lane was formed in the mass of squatters around me, and the chief, dressed in the Burman costume, entered and sat down on his state-carpet, a not over-pleasant smelling bullock's hide. Of about 50 years of age (a Shan by birth), clean, with a pleasing and intelligent countenance that bespoke a superiority far above the best of the Red Karens, his *tout ensemble* afforded no indication of the ruthless tyrant which my friends on this side of the question described him to be: my impression was, in fact, altogether in his favour, and it was strengthened by the result of our conference.

Having received my letter informing him of the objects of my mission, we at once entered into a discussion of the matters pertaining thereto. Pointing to the short distance which separated Ngwai Toungh from Nong Belai, I said that it was sorrowful to think that so short a space separated relatives and brothers in race; and that the want of a simple knowledge of each other's real feelings and intention, by personal intercourse, alone kept up the feeling of animosity and induced the acts of mutual aggression which obtained with them; and that so long as such a state of affairs prevailed, neither security to the traders nor peaceful existence to themselves could be maintained: that the Governor of Pegu, commiserating this deplorable state of affairs, was desirous of effecting a reconciliation between the chiefs, and of opening up a free and unrestricted communication with Toungh, by the road I had come, to the whole territory of Karen-ni, in which good work I solicited his co-operation. The chief in reply stated that, equally with myself, he deplored the present state of ill-feeling which separated the people of Karen-ni, and induced the frequently occurring attacks upon each other's villages, burning of houses, seizure of cattle and people, &c.; and more especially so, as upon himself fell the odium of any and every act of the kind committed in retaliation by people of the eastern side on those of the west, under the chieftainships of Kyay-hpo-gyee and Kyay-hpo-ngay. He said that the difficulty of effecting a reconciliation lay in the fact of there being no governing power in the country to check the plundering propensities of almost every man of the smallest weight or influence in the villages. The chiefs associated with himself, viz. Pya Ten, the successor of the old Pa Baa, Koon Tse, the chief of the northern portion, and Pa Ban Galay, of the southern, were, like those on the western division, chiefs merely in name; possessing neither power nor authority over any free person of the community. He informed me of a theft of cattle, thirteen in number, and of the seizure of seven Shans from the Mein Koon Tso Broaship to the northward, committed by seven individuals of

the Eastern Karens, whose names he gave, all residing within the chieftainship of NOUNG BELAI; but that he did not for that reason accuse KYAY-HPO-NGAY of participation therein, or of those acts having been perpetrated by his order.

I told him of the report which had reached me on the line of march, of his having attacked and burnt several villages on the frontier of KYAY-HPO-NGAY's country. He said that it was one of those infamous falsehoods perpetrated by the SHAN MOUNG HP00, to keep up the bad feeling towards him, and he clearly proved that the villages in question were under the chieftainship of KOON TSO; that KYAY-HPO never had anything to do with them; that they were equally beyond his (KYAU PEE TEE's) control; and finally, that the affair was a quarrel between villages of the same party, the Eastern Karens, and that their own chief, KOON TSO, dared not interfere between the parties. This statement was fully corroborated by several SHAN traders who had lately passed through the villages in question.

On the subject of his having received charge of the eastern portion of KAREN-NI from KYAY-HPO-GYEE, he gave an unqualified denial, and called forth two of the oldest inhabitants to relate the history of the chiefs of the country, from which it appeared that during the earlier period of PAN BAN's residence in KAREN-NI, KYAY-HPO-GYEE was unknown; other particulars of the country he gave with a frankness and ingenuousness that carried conviction with it, and proved beyond a doubt that all I had previously heard through the medium of "GOYAH," "TSEET POING," MOUNG HP00, the SHAN agent of KYAY-HPO-GYEE, was a string of lies.

I took the opportunity of inquiring as to the nature and extent of the control exercised by the Court of AVA over the eastern portion of KAREN-NI. He informed me that he, as well as the KAREN-NI chiefs associated with him, had become subjects of the King of BURMAH, from whom, through the officer commanding the frontier military post at MOBYAY, they received the orders of that Government; but that neither taxes nor other levies were made on the Karens. Also, that the SHAN traders were exempt from duties on passing through the custom part of the country to the SALWEEN; the only payment made by them being the hire of an armed party to protect them from the attacks of Dacoits in their passage through the country; that the traders occasionally made presents to himself and the KAREN chiefs, when passing their localities; but such gifts were optional, and of trifling value.

On my representation that the road through the valley to the westward had now been opened direct to TOUNGU, he, to my great surprise, stated that the trading-road from the north to the eastward through the territory of KYAY-HPO was known to all as being much superior to that through his locality; but that the fear

of being plundered by the chiefs, and attacked by the villagers along the line, prevented their going by that route. Some 1200 traders had already passed through his town for Moulmein, who had been informed of my advent by a road across the western ranges; but they were deterred from taking advantage of it by the known bad character of the chiefs and headmen. He appealed to several Shan traders present who confirmed his statement, and to these men I addressed myself particularly; and promised either to accompany them myself, or furnish a guard for the protection of any number who wished to proceed by this route until well within the Toungu district. They promised to inform their fellow-traders to the northward of what I had said, and I sincerely trust that it may have the desired effect ere I leave the country: the circumstance, however, shows me how little worthy of credit the statements of the Shan MOUNG HPoo are, an oft-repeated one being to the effect that many hundreds of Shan traders were anxiously awaiting my arrival to proceed to Toungu by the new road.

Returning to the principal subject of my communication, KYAU PEE TEE acceded to my proposal to draw up an agreement by which the chiefs of both parties should engage to live in amity for the future, forgetting past occurrences and engaging to submit to their superior chiefs or headmen, as arbitrators of both parties, all differences which may arise in future, instead of adopting the summary method of the past. I told him that I would endeavour to obtain the restoration of the cattle and people from MUNKANG as an essential preliminary measure; and if acceded to, and the terms of the agreement accepted by the chiefs of KYAY-HPoo's party, the document should be signed in my presence and transmitted to him. He promised his best offices to effect the good such a reconciliation would produce, but said that with the Karen chiefs it would be necessary to call into consultation the Burman officer of the frontier post.

I returned to NOUNG BELAI through the paddy-lands of the town, and was pleased with the care and attention which they presented. Each plot or field is carefully fenced by a stone wall of 3 feet high, made of loose blocks of a lateritic conglomerate which is found in large patches on the surface of the plain; this superstratum removed, the soil beneath appears to be sufficiently fertile, with the use of the plough and irrigation, to produce the usual variety of cereals and esculents, although in appearance harsh and sterile. Numerous herds of black cattle and buffaloes, with here and there a number of ponies and flocks of goats, all in the best condition, were grazing in the plain.

Thermometer, 6 A.M. 50°; 2 P.M. 76°; 4 P.M. 65°.

Jan. 2.—On my return yesterday afternoon, the chiefs and headmen with the Shan MOUNG HPoo were waiting at the tent

expressing by their looks the pleasure that their forebodings for my safety had not been realised. I explained to them the result of my negotiations, and told them to consult together and let me know their decision on the morrow. The heir of the house of Kyay-hpo-gyee (Koon Sha) was in the same happy state as on a former occasion, and equally brave in his liquor, so that I was compelled to use the excuse of a headache from which I was suffering, to get rid of the party for the day.

This morning the whole party assembled at the tent, and after a stormy debate gave in their consent to the arrangement proposed; but said that, before signing the agreement, it would be requisite to consult with the old chief Kyay-hpo-gyee, to whose village they proposed I should return.

During the consultation I was highly amused with the excuses put forth by the principal in the cattle-lifting, Too-la-pai by name. He said that he took them in satisfaction of a debt of five hundred ticals, due by Kyau Pee Tee to his late father. As the cattle were not the property of Kyau Pee Tee, I explained to him that the theft was clear, despite his excuse; he then said that he did not steal them, but took them for the value of a gold sheathed dha which Kyau Pee Tee had purchased of a man who had stolen it from him. As I could not admit this in extenuation of the crime, he cast about for some more valid excuse, and then plumply denied the theft altogether; he was, in fact, in despair for a good excuse, and, having failed in all, he at last reluctantly consented to restore the stolen cattle.

If amused with my friend the cattle-stealer, I was in a greater degree annoyed with the Shan MOUNG HPPOO, who opposed so many "buts" to the simple terms under consideration, that I lost all patience, and threatened to send him to negotiate the affair in person with Kyau Pee Tee. This had the desired effect, and cut short his objections, but each day brings evidence of the pernicious influence which this man's agency exercises over the Karen chiefs.

Having so far arranged matters, I sent the agent MOUNG HPPOO with presents to Kyau Pee Tee and the Karen chiefs, intimating my intention of returning to the village of Kyay-hpo-gyee tomorrow, and instructed MOUNG HPPOO to inform them of the willingness expressed by the chief men of NOUNG BELAI to conform to the proposals I had made.

Thermometer 6 A.M. 50° ; 2 P.M. 77° ; 6 A.M. 65° .

Jan. 3.—The agent MOUNG HPPOO returned from Ngwai TOUNG yesterday evening, bringing many complimentary messages from Kyau Pee Tee. He, however, appears to entertain some doubts of the acquiescence of the Karen-ni chief in the terms of the proposed arrangement, but promises his best agency to accomplish it.

Returned by the same road to the village of Kyay-hpo-gyee. On

looking back at the beautiful scenery from the first elevation above the plains, I was surprised at the numbers of cattle that were grazing in groups below; several thousands, of which buffaloes and ponies formed a considerable portion, were within view, and on the sides of the hill, upon which I stood, a flock of goats were browsing in the stubble, all in the best possible condition, some of the males being larger and stouter than any I have ever seen. In fact, of black cattle, buffaloes, goats, and pigs, a lean animal of either kind is an exception to the general rule; and from the nature of the climate and the peculiar richness of the vegetation I feel convinced that the whole country, but especially the hilly portion, would prove a sheep and horse breeding locality of the very best description.

Thermometer 6 A.M. 50° ; 6 P.M. 77° .

Jan. 4, Sunday.—During the day a party of Shan traders with 430 laden bullocks arrived from the northward, and encamped near the residence of the chief Kyay-hpo-gyee. I sent a message to the head men requesting them to pay me a visit during the course of to-morrow.

Thermometer 6 A.M. 56° ; 2 P.M. 68° ; 6 P.M. 61° .

Jan. 5.—The chief men of the Shan traders came to my tent as requested, and on being informed that a new road direct to Toungu was opened, by which, should they wish to go to that place, I would send an escort with them to protect them through the localities of the Yaings, they stated in reply that they came from the eastward of Karen-ni and had engagements with the merchants of Shwai Gyeen, to which place they confined their traffic, but that in future they would visit Toungu. They bring the usual assortment of Shan articles, *viz.*: dhas, hoes, spear-heads, plough-shares, and other articles of ironware, jackets and trousers, coarse tameins, and raw silk principally, with beads and rough silver ornaments for the Red Karens. They remain here for a few days to collect sticlac from the Red Karens to carry to Shwai Gyeen.

Thermometer 6 A.M. 53° ; 2 P.M. 66° ; 6 P.M. 60° .

Jan. 6.—The heads of villages and others of influence from Noug Belai and this vicinity assembled to-day to sign the agreement to effect a reconciliation with the chiefs of the eastern Karens. Each individual had his own grievance to advance and particular wrong to redress, until, after a wearisome repetition of the good effects to result to them by adopting my propositions, they at length gave in their consent and signed the document; but a difficulty then arose on the matter of the restoration of the thirteen heads of cattle lifted from Kyau Pee Tee's village. The sons of the old chief now brought forward a claim to them on the part of a relation who, about a year ago, was seized, when on the Mobyay

frontier, by a party of Kyau Pee Tee's people, conveyed to the residence of that chief, and detained a prisoner by him until ransomed by the payment of five viss of silver; the reason being, as stated by Kyau Pee Tee, that the individual in question had been the chief agent in opening a road to Kyouk Gye by which the Kallahs were to come and take possession of the country. They claimed, therefore, the restitution of that sum by Kyau Pee Tee before the cattle were returned. To this argument I replied that the reasons for the theft of the cattle which had been given were as various as the animals in size, sex, and colour; that I had accepted the promise for an unconditional restoration in good faith, and in the same good faith had intimated to Kyau Pee Tee the intention to restore them; and now were I to advance a claim of which I had not previously been made aware, he would naturally conclude that I was equivocating, and place no confidence in anything that I had said; that their persistence in the detention of the cattle for the reasons given would render my agency abortive, and that viewing the matter in hand as ineffectual, I should forthwith prepare for my return to Toungu. After another lengthy consultation, tempered by frequent applications to the Koung Yai bottle, they gave in their decision to the effect, that what I had said was right, and that they would restore the cattle on Kyau Pee Tee's consenting to sign the agreement as they had done, in which decision, as indicating a sincerity on their part to meet my views, I could but concur.

Thermometer 6 A.M. 57°; 2 P.M. 70°; 6 A.M. 60°.

Jan. 7.—The Karen messengers whom I sent to Toungu with despatches from halting-place on the Poug Loung (16th December) returned yesterday by the road farther to the south, along the course of the Khai-ma-hpee-khyoung, which road they say can be made with little labour more practicable than the one by which we came. They bring no letters from Toungu, stating that the regular messengers had left Toungu with despatches for me six days previously to their arrival there. I have now been without communication by letter with Toungu since the 17th November, and fear that the Yaings of the Karen-ni side of the main ranges have molested the messengers, or frightened them from attempting the passage across. To ascertain the cause of the detention, I send a party of Karens, who say that they are sufficiently acquainted with the tribes of Yaings on this side, and will have no difficulty in inducing them to let the messengers pass without hindrance. It is the custom of the Yaings to extort a present from all passengers through their locations, and Shans and others proceeding in small bodies of three or four usually leave their gounng bounng or jacket in the possession of these barbarous toll-gatherers. It is therefore probable that the wax cloth packet containing despatches may have

excited their cupidity and caused a demand for a portion of the contents, which the messengers have not acceded to, and so they, if not detained, have returned to Toungu.

The Karen messengers inform me that they were detained by a chief of the Red Karens, whose village is on the line of the trading road to the Salween, at the southern extremity of the country, by name Hpo Khai, who behaved very rudely to them, and finding that they were disciples of the Karen Missionary Qua Lah, intimated that he would not allow of the Yaings of his locality receiving instruction, or of the residence of a teacher among them, and that he would attack any village which permitted it. He also informed them that he would attack me, should I attempt a passage through his domains, and that he acknowledged no authority in the country but that of Kyau Pee Tee and his party, who he knew would be glad to hear of my death; that he had no care for the consequences, and so on. As this brave occupies a portion of the country in the west, within the border of the old chief Kyay-hpogyee, I sent for the chief's son and informed him of what I had heard. He said that Hpo Khai was distantly related to him, and that he would send a messenger to request him to come and meet me here as the others had done.

Thermometer 6 A.M. 57° ; 2 P.M. 70° ; 6 P.M. 64° .

Jan. 12.—Having sent a party in search of the missing Karen messengers from Toungu, they returned this morning, bringing the long-delayed despatches, which they found at a Karen village, to the west of the boundary range. It appears from their story that the regular messengers, after reaching that village, had been frightened from attempting the passage across the boundary-range by a report of my having been attacked and killed by the Yaings on the eastern side, which report having been *confirmed by the augury of the fowl's bones*, they deposited the packages with the headman of the place and departed with all haste to their homes.

On my return from investigating the formations in a deep ravine at some distance from camp, I came suddenly upon a party celebrating a feast to the spirit of the fountain. In a shady grove of spreading banyans, from amid disrupted fragments of limestone, the clear water pours forth a never-failing supply to the neighbouring villages, and close to its margin a Nat house of the usual construction had been built. On my approach the musicians were so absorbed in their performances that they did not observe my presence until close to the Nat house. When they saw me, however, so close to them, they set up a succession of yells, beat the gongs and drums with more than ordinary energy, and passed round myself and the Nat house with such ludicrous movements that I could not refrain from laughing, in which they heartily joined, until I withdrew myself to a raised space above the fountain, where

I stood silently watching the proceedings and the process of sacrificing a young pig. After examining minutely the tall trees for orchids, I left the spot on my return to camp; but as I left, the musicians stopped their din, and, accompanied by all present, followed me to the brow of the hill of the fountain, and there they stood watching me until I disappeared beyond a distant rising ground. As these people were in the daily habit of passing close to my tent, and had, as I supposed, satisfied their curiosity, I was desirous of ascertaining the cause of this extra excitement of their curiosity when at the spirit fountain. I was then informed that in consequence of my sudden appearance at the feast, at the exact point of the conclusion of the little pig's dying song, the worshippers had regarded me as the visible incarnation of the Nat, which was strengthened by my scrutiny of the trees from which they expected to see me take flight; and although disappointed in this respect, they kept their gaze steadily upon me until I disappeared over an intervening eminence, with the full expectation of seeing me spread my wings and fly away. Such is the pitiable state of superstition which clouds the faculties of this benighted race.

Jan. 13.—The agent Moung Hpoo returned from Ngwai Toung with the agreement unsigned by either Kyau Pee Tee or the chief of the Eastern Karens. The reasons given for this decision were, that by signing the document they would become responsible for all acts of violence committed by their people, among whom were many evil-disposed persons who acknowledged not the authority of the chiefs; and although they concurred in the good intention of the document, and the beneficial effects likely to result therefrom, they could not, under the circumstances, sign it. There is, doubtless, much truth in their statement affecting the disposition of the Eastern Karens, but the circumstance of their unwillingness to effect a reconciliation with their brother of the western division arises, I am of opinion, more from Burman influence than their own spontaneous feelings.

I desired the agent to inform Kyay-hpo-gyee of the result of the negotiation, and of my intention of returning to Toungu.

Jan. 14.—In consequence of my message to the chief, he with his sons and the headmen came to my tent during the morning. They said that their hearts were sinking at the prospect of my leaving the country, as my absence would be the signal for the Burmese and Eastern Karens to recommence their system of annoyance; and that as I had no power to take the country under our protection, they were desirous of writing their wishes to the Governor-General of India and the Governor of Pegu. In reply I pointed out that the agent would remain, through whom all occurrences which their fears suggested would be made known to me, and through me to the Governor of Pegu, to whom also any

letter they wished to forward on the subject they had mentioned should be duly delivered and supported by remarks favourable to their propositions from myself, which appeared to satisfy them.

After occupying the tent for several hours, I was rather startled at the invitation of the old chief that I would perform the ceremony of establishing a brotherhood of blood between us according to the customs of his race, and not only between our two selves, but with all the other chiefs of inferior grade of the Western Karens. I accepted his proposal, anticipating a rare treat to the Pioneer Oo-Twai,* but forgot at the time that I had sent him with despatches to Toungu: however, I transferred the business to the agent Moungh Hpoo, who declared his willingness to perform the operation; but on my proposing the substitute, I was again thrown back upon my resources by the intimation that Moungh Hpoo's agency might do for the inferior chiefs, but between two such "great men," as ourselves the interchange of each other's blood alone would suffice. Finding myself in a fix, with a very disagreeable operation staring me in the face, I suggested that, as the other chiefs would be better pleased by participating in an ordeal on equal terms, some other than the blood-draught be substituted, if in their ancient customs such an one existed. To my great relief it was stated that the flesh of a bullock killed and eaten by both parties, each party receiving one of the horns of the animal, was a rite considered by them of equal weight with that of the blood-draught, and usually performed by them when a number of persons became friends and brothers. I of course assented to this ordeal, which implied that like as we had partaken of the bullock's flesh which had entered our bodies, so might our friendship mutually enter each other's hearts, and there steadfastly remain so long as the horns remained crooked.

The chief and party returned to their village after informing me that they would send messengers to assemble the other chiefs to the feast of the bullock, and requesting me to defer my departure until their arrival.

Range of thermometer for the past week, 57°—73°.

Jan. 16.—The chiefs and head men of the Western Karens having assembled, the bullock was killed by the Mussulman Jemadar of the elephants, to enable the whole party to partake of the flesh. The chiefs each carried away their portion, and one of the horns was duly delivered with much ceremony to me. I suggested that both the horns should be given to me for the purpose of getting them ornamented in silver, the one for the chief being returned to him: to this he assented, giving both the horns into my charge,

* See note 3, at page 212.

and saying that the one in my possession should be as a token of amity for ever between myself and the Western Karen chiefs, and that its possession by any other individual who might receive it from me would entitle him to the same attentions and consideration as were due to myself.

Jan. 17.—Escorted by the son of the chief we commenced our route homeward, taking a line across the undulations to the main trading-road, in which many large villages were passed, whose population were busy in the fields preparing the land for the next season's crop, the women forming by far the larger portion of the labourers; some with children slung upon their backs were working lustily with the spade-hoe, apparently suffering no inconvenience from the burden.

Course to the main trading-road s.s.w.—distant 6 miles.

Along main trading-road to halting-place on the Nan-pai Khy-oung, south—distance 11 miles.

Sunday, Jan. 18.—Halted for the day; ascertained the height by boiling-point to be 2763 feet.

Jan. 19.—The road from the Pass into the undulating portion of the country (at 5 miles north of halting-place) lies along the base of a congeries of low hills, much broken until passing the main range of limestone, when it becomes more level and continues for a distance of 15 miles south to the Salween, and thence across high ranges south to Kyouk Gyee and Shway Gynee.

Course to-day down the stream Nan-pai, crossing it several times, to its junction with the Poug Loug, which forms the boundary of Kyay-lpo-gyee's country to the south. Both on the Nan-pai and the Poug Loug a large quantity of teak was seen in process of being dragged to the rafts in the latter. The trees consisted chiefly of fine young timber of small size, and by far the larger portion green: it is cut indiscriminately by the Karens for the sake of the three rupees per log, which they receive from the purchaser.

Course s.—estimated distance 10 miles.

Jan. 20.—Course to-day of a similar character as yesterday, along the flanks of low hills, and crossing the drainage into the Poug Loug repeatedly. Left the main road at 5 miles from last halting-place and diverged to the west along a path made by the elephants in dragging the timber. In the more inaccessible parts of the hills the teak forms the principal forest vegetation, and many magnificent trees are there untouched, in consequence of their isolated locality. At a rough computation many thousands of such trees were passed on the line of march, each worth in the log from 50 to 800 rupees.

Course along the main road, s.—5 miles; ditto up to the halting-place in the jungle, s.w.—4 miles.

Having sent on the agent, MOUNG HPPOO, to the Karen-ni chief, HPO KHAI, mentioned in the notice of the 7th instant, he returned this evening, bringing a message from the chief to the effect that he was subordinate to the chief of the Eastern Karens, without whose consent he dare not subscribe to the agreement signed by the western chiefs associated with the KYAY HPO; but that in return for the friendship I had evinced in sending presents to himself and FA BAN GALAY, he would direct the Karens under his authority to afford every assistance to the Shan traders who might follow the road I was opening to TOUNGU: he cautioned me against the treachery of the YAINGS, who he said were no better than jungle-dogs. As nothing was said about his intention of molesting me, I concluded that the report of the Karen messengers was a bit of harmless bravado which he had indulged in at their expense. A BURMAN, who acts as agent for the chief with the timber-traders from MOULMEIN, accompanied MOUNG HPPOO to pay his master's compliments; he also warned me against the treachery of the tin-working YAINGS, who he said had threatened to exterminate me should I attempt the passage across the mountains in their direction. I told him to tell HPO KHAI that I was used to such threats, and that I found it the safest plan on all occasions to proceed to the point from whence they came, and such I intended to adopt on the present occasion, and, with the assistance of the YAINGS themselves, open the old trading-road to TOUNGU, by which the traders were anxious to proceed, with the object of obtaining a supply of tin as a portion of their investments.

From this point it became necessary to cut a road along the line of the old trading one, which was in many places obliterated and for the most part covered with high brush-jungle. The following are the days' routes in succession, the line crossing distinct ranges of hills involving a variation of altitude daily of from 1200 to 3500 feet:—

Jan. 21.—Course to top of range, s.w.—1 mile; ditto s.w. by w.—1 mile; ditto s.—2 miles; ditto s.w.—2 miles.

Halting-place on the So-lo-lu, mountain-stream falling into the KHAI MAHPAI.

Jan. 22.—Course ascent, s.w.—1 mile; ditto w.s.w.—2½ miles.

Halting-place on the Thee-lu, mountain-stream falling into the KHAI MAHPAI.

The road to-day through the Pine Belt, at a height of 4500 feet.

Jan. 23.—Course s.w.—2 miles.

Halting-place at the Yaing village of To-lo-lu, the site of the tin deposits.

From the halting-place of yesterday the line of road had been cut up the steep face of the hill, too difficult for the elephants; it therefore became necessary to select a more accessible point and

open it as we proceeded along, the elephants being of great assistance in trampling down the high grass-jungle and cane-brakes.

It was my intention to have remained here for a day to examine minutely the tin deposits and the associated rocks; but as the mountain-stream from which the supply of water is obtained was at a considerable distance, I was compelled to make a hasty inspection of the locality during the few hours of the afternoon.

Proceeding with a party of Yaings to the tin-workings, I found that both sides of the water-course consisted of a blue indurated slate, in which lines of quartz of varying dimensions penetrated, and at the junction of the planes of the two rocks the ore (peroxide) formed irregular lodes, the quartz being more or less impregnated with the metal. Specimens of the quartz show long crystals of schorl accompanying those of tin, and in the washed ore obtained from disintegration of the rock at the bottom of the lode I found "wolfram," black sulphuret and cubic iron ores, with a few minute particles of malachite, giving sufficient evidence of the existence of that ore (carbonate of copper) in the stanniferous slate of the main formation. With the exception of the open spaces worked into the quartz lines, the whole surface was so thickly clothed with jungle vegetation, that no connected observations of the locality could be made; but from the numerous fissures indicating the points of deposits worked by the Yaings, there can be no doubt but that the ore is extensively distributed throughout the whole clay-slate system of the locality.

The process of working the ore, as followed by the Yaings, is rude in the extreme. Following the lines of quartz that show the largest amount of wastage, with a small iron spud they separate the crystals of the ore from the matrix, which, with the deposited debris on the floor of the lode, they wash and smelt in small furnaces, cut out of the hill-side, of sufficient capacity to contain two to five viss of the ore. Green wood and charcoal form the fuel used in reducing the ore with a flux of limestone; but the process is so inefficient, that at least one-fifth of the metal remains in the scoria. These deposits, if worked by Chinese or Shans, even with their inefficient method, would prove an inexhaustible source of wealth to the undertakers.

Jan. 24.—Course from halting-place up the drainage of the central main range to the height of 4800 feet; then along the ridges through pine-forests to the point of the separation of the watershed 4 miles: that to the eastward draining into the Salween by the Khai Mah-pee Khyoung, and that to the west into the Sitang by the Thouk-yai Khat and its affluent the Khye Khyoung.

Course w.—2 miles; n.n.w.—4 miles.

Halting-place in the jungle at one of the sources of the Khye Khyoung.

Thermometer 10 P.M. 38° .

Sunday, Jan. 25.—Halted for the day ; found the height of our position to be 3297 feet.

Jan. 26.—Course along spurs of the centre range, round the base of which, at the higher elevations, the drainage is still to the eastward, and from the level line of the road the hill-ranges of this day's march may be said to form a part of the main or central system.

Many Yaing villages observed on the line of march, their cultivations extending into the depths of the valleys, but their villages placed high up in the steep gorges for better security from the red Karens.

Course estimated w.n.w.—distance 8 miles.

From halting-place of yesterday the descent commenced into the valley of the Sitang, the road having been opened by the Yaings of Oo-Bo along lateral spurs from the main range. At a point on the line of march the plains of the Sitang, with the various bendings in the river and the city of Toungu, were visible through a break in the distant mural range of the valley ; Toungu bearing w. by N. $\frac{1}{2}$ N. —distant about 35 miles.

Descent of altitude during the march 3200 feet, to the Christian village of Oo-Bo, on a feeder of the Khye Khyoung.

Course estimated w.—distance 5 miles.

Jan. 28.—Remained at Oo-Bo to pay the Yaings for their labour in opening the road on the west of the central range to this point, and to open the road hence to the Khye Khyoung, through the old cultivations by the elephants passing through, the grass and reed vegetation being so thick that the Karens object to the work.

Altitude of halting-place 1639 feet.

Thermometer 6 A.M. 53° ; 2 P.M. 85° ; 6 P.M. 68° .

Jan. 29.—Proceeded along the Loo Tsoo Loo mountain-stream and across a series of low hills which cover the flank of the main ranges to the Khye Khyoung, one of the main affluents of the Thouk-yai Khat, which is about 40 feet broad, coursing to the north-west over a very rocky bed with a swift current indicating a steep inclination ; the road then led along the stream, crossing it many times, to halting-place on its left bank near a series of hot springs.

Course w. to Khye Khyoung—distance $2\frac{1}{2}$ miles ; ditto w. by n. down the stream— $1\frac{1}{2}$ mile.

Jan. 30.—In the early morning proceeded to examine the hot springs in the vicinity, which occur along a line of about half-a-mile on both banks of the stream. The water issues from beneath the granite-blocks composing the débris of the narrow valley at the margin of the stream. The temperature of the spring showed 99° , 125° , and 128° at the principal sources ; the water having a de-

cidedly alkaline taste, leaving an ochrey scoriaceous froth along the line of its course, and depositing an alkaline salt on the stones in its vicinity. I took specimens of both the water and the deposited salt for examination, and endeavoured to obtain a section of the bank for examination of the accompanying formations. This I was not able to effect, however, as the water, percolating very copiously through a loose granite-sand, filled up the excavation as fast as it was dug out. The fragmentary rocks, associated with the granite, were blue and white quartz, clay jasper, and indurated slates of the Silurian system, with occasional nodules of a ferruginous sandstone, similar to the formation of the main range of the locality.

Altitude of hot springs 546 feet.

Moved camp to the village of Nau-thu-doo, on the secondary range, the road being excessively steep in some parts, causing much delay and labour to the elephants.

Course w.—estimated distance $2\frac{1}{4}$ miles.

Jan. 31.—Proceeded to the top of the range and encamped at the Karen village (Christian) of Baugalee, from which point the Sitang valley is seen beyond the ranges which stretch far into the plain, the city of Toungu bearing west, distant about 25 miles.

Course for the march w.s.w.—distant $5\frac{1}{4}$ miles.

Height of position 3300 feet; thermometer range 63° to 79° .

As my present camp is within easy communication with Toungu, and many circumstances combine to render a short stay here necessary, I now close my journal of the tour; but, in doing so, a few brief observations of the objects in relation therewith will not be misplaced.

Both as regards the passage outward as well as on my return, it will have been seen that many tribes of wild Karens have been met with, of whose very existence the Burman Government had no knowledge; nor is this surprising, when it is known that the Karens of the locality, from which I now write, although within the space of a day's journey, were regarded by that Government as Yaings, or uncivilized people of the mountains, from whom no revenue could be obtained, and in common with the whole race were hunted down without remorse and carried into hopeless slavery. Nor was the Burman Government the sole agent in these atrocities; tribes of Karens, differing but slightly in language and general characteristics, but more accustomed to intercourse with the inhabitants of the valley, were incited by the Burmese officials to emulate their own ruthless acts, until by the commission of attacks, plunderings, and seizures of the persons of their weaker brethren, a system of retaliation and inter-tribal blood-feuds was created which strengthened their distrust, separated their communities widely from each other, and in the absence of all check upon their vicious propensities,

maintained the state of implacable enmity amongst the tribes, which it was the object of the Burmese to effect.

It might be considered too sweeping an assertion were I to say that the state of social relations, as above noted, has passed away generally; but I may safely aver that of the large communities of these wild races who people the mountain-ranges of the Pong Loun, aggregating a total of from 55,000 to 60,000 souls, fully one-third have during the past three years received the light of civilization through the combined agency of government and the Karen Baptist Mission, with the missionary Qua-lah and his assistants—have cast aside their former evil practices, and, cemented by a bond of amity and brotherhood with their kindred tribes, have raised themselves in the social scale by the adoption of Christianity, and will eventually be found willing recipients of our laws to render them useful subjects of our Government.

NOTES.

(1). The large and valuable trade of the Shans from the territories lying to the north-east of the Burman Empire (and who are, west of the Salween, tributary to the Burman Government) has hitherto had its course through the Burman district of Kye-toung, to the north of Toungu, thence through the valley of the Sitang to the ports of Rangoon and Moulmein. The heavy exactions, and other vexatious imposts, however, to which the traders were subjected by every petty official on that route to Toungu induced the chief traders to essay the long established route through Karen-ni into the Shway-gyeen district, thus avoiding the northerly road via Kye-toung to Toungu. On the first occasion, two years since, much difficulty was experienced owing to the rapacity of the chiefs of Karen-ni, who, following the example of the Burmese, levied arbitrary imposts on the merchandise as it passed through the country; but in consequence of a friendly correspondence having arisen between the chief Kyay-hpo-gyee, the Deputy Commissioner of Shway-gyeen, Captain Birdmore, and myself, wherein we pointed out the great advantages that would result from a free and unrestricted course of trade through his territory, that chief permitted the traders to pass on payment of a stipulated tax upon each bullock load. Captain Birdmore at the same time having opened the road by the eastern ranges of the Pong-Loung into his district, the Shans with their merchandise, to the amount of from four to five thousand bullock loads, have passed on their annual trading expeditions to the coast by that route.

The object of the present undertaking is therefore to open a road east from Toungu through the ranges of the Pong-Loung, striking upon the central trading road into the Shway-gyeen district, by which the traders may come direct from Karen-ni to Toungu, and so avail themselves of a market for their goods which is at present lost to them by the long détour to the southward of Toungu via the Kyauk-gee and Shway-gyeen road.

(2). These two men belong to the converted Christian Karens of the American Baptist Mission, and are in the employ of Government as Na-Khans or agents to the tribes of (wild) Karens in the vast mountain region of the Pong-Loung, many of which are in the most degraded state of uncivilization. They accompany me for the purpose of acting as a medium of communication with those tribes through whose locations it will be found necessary to open the road.

(3). The nature of this individual's position in our party requires a few words in explanation of the sanguinary appellation conferred upon him. In the foregoing note I have alluded to the tribes of wild Karens which inhabit these mountains, for the most part a turbulent and vicious race, who are in the habit of making forays on other tribes, seizing all the individuals they can, and selling them into slavery to the Red Karens on the Salween River :—thus they are the dread of the more peaceful tribes, who however lose no opportunity of inflicting a severe retaliation upon the Yaings. Under this state of feelings towards each other it is a natural deduction that the man-stealers should live in constant fear of attack, and only to those who have sworn brotherhood do they grant permission to pass their locations unmolested.

The ceremony of this interchange of fraternity is either by sucking a portion of each other's blood from a puncture in the arm, or by infusing a drop in water and drinking it, the chief of the tribe being the operee as brother to the stranger. It was during a previous tour among these tribes that I found it necessary to conform to this custom, as without it the tribe refused permission to pass their lands, and I should have been necessitated to draw blood by a sharper process, and so closed our chance of friendship for ever. Under these circumstances, having been allowed to nominate a substitute for the process, the man Ootwai offered himself, was accepted by the chief, sucked his blood, and cemented our brotherhood for life. And now that we are proceeding through mountain fastnesses, the residence of these wild tribes, the bloodsucker accompanies the party as pioneer : hence his title should be with more justice the "peacemaker," the blood sucking process being the means to that end.

(4). For their better security against sudden attack the whole of the tribes of Karens of these mountain ranges live together under one roof, each family having a small space partitioned off from the others ; sometimes as many as 300 to 400 souls are thus herded together, who acknowledge the authority of a chief of the house, eng-theo-gyee, but do not adopt the social system of property in common. In answer to my inquiries I learnt that in their cultivations, each family with its collateral branches plants a separate plot, the produce of which is housed in a granary of their own and forms their subsistence. And in reply to my question, whether any provision was made for the old, decrepit and sick members of the community who possessed no immediate relations, I was told that during the Burman time so great was the insecurity attending their very existence, that their hearts were hardened against affliction, and pity for the distressed was rarely shown, so that a man possessing nothing lived upon the roots of the field until nature became exhausted, when he died ; others again who evinced a disposition of shirking labour and became a burthen or otherwise troublesome to the community were sold to the Yaings of the eastern ranges, but that since the teacher had appeared amongst them and they had heard also from my own mouth that the time of oppression and tyranny had passed away, a better state of affairs had obtained with them, and that charity as a divine precept taught them by the teacher was observed by all the tribes professing Christianity.

While waiting for the passage of the elephants up the steep ascent, I was amused to observe the whole of the inhabitants of the village swarming up the side of the hill to where I stood, and forming a line along the path. Thinking that it was a simple act of curiosity that brought them out, I stood for a short time watching their proceedings, and on my moving forward to ascend the hill an old man who was in the last stage of emaciation from asthma came forward with solemn pace and placed his hand in mine, giving me the up and down movement of a pump-handle shake, and then followed the mass of old and young, male and female, from the baby slung on its mother's back whose little paw was drawn across her shoulder and with her own proffered for the shake. I groaned in spirit at the task before me, but making a desperate effort I plunged

into the mass, grasping as many fingers as I could collect at once, performed the one, two of the pump-handle, and so on with a fresh batch until I completed the whole, blessing myself at its conclusion. This custom of hand-shaking has been introduced by the Karen teachers, who are indulged in the luxury by the American Missionaries; in fact it would appear to be a formula of their national creed. In the instance to which I now refer, however, it is decidedly *inconvenient*, as I can safely aver that not a single individual of all that crowd of humanity which passed my hands was free from a certain cutaneous disease not to be mentioned to ears polite, and those not enjoying the veritable *chose*, if any there were, had the scaly skin disease (a form of leprosy, I believe) so loathsome to the sight. In fact a more uncleanly mass of humanity than these embryo Christians I have rarely met with. In talking over the matter of this propensity to dirt with one of the Na-Khans and pointing to the healthful mountain-streams which a bountiful Providence had placed there for their use, he said that it was a deep-rooted superstition which prevented them from the use of water, to which they attributed sickness and death.

Surely with the symbolical rite of their initiation into the Christian faith as taught by the Baptists it were equally merciful to inculcate with these poor wretches the cleansing of the body by the same element, by which much of the sickness they suffer might be averted; and if by such teaching they could be brought to appreciate the use of soap occasionally, more valuable by far than either Godfrey's Cordial or the Balm of Gilead, it would prove a real blessing to infants as well as mothers, some of whom (infants) slung at the backs of their mothers were covered with blotches of the disease.

After bidding adieu to the unclean lot, the pioneer Oo-Twai gave me the gratuitous information that the disease was catching, and that was the reason they all enjoyed it, living as they did all together in one house. I took the hint, however, and on my arrival at the next mountain-stream had a good scouring with sand of the honoured "manus," and deputed the pioneer to stand hand-shaker for me on all future occasions of the kind.

(5). Throughout the whole of the tribes of the mountain races included between the Salween and the Sitang rivers a passion for the possession of these instruments (Kye-dzeis) predominates. To such an extent does it operate with some of those of the more secluded valleys of these mountains that instances are by no means rare of their having bartered their children and relations for them. A superstition, common to all mountain tribes which I have met, that the deep-sounding note of a monotoned instrument propitiates the presiding Nats (genii) of the mountains, and averts evil from them, is a reasonable enough cause for such a propensity to possess them, and those tribes who have the greatest number are regarded as the more powerful. In all their gatherings, whether for peaceful enjoyment or preparatory to an expedition to some intertribal bloodfeud, the Kye-dzeis are brought forth and beaten, and as the resonance echoes back from the deep gorges of the mountain glens they regard it as the approving answer of the spirit, become excited by drinking a spirit rudely distilled from rice, and a scene of the wildest revelry ensues.

I have a sketch of a Kye-dzei, an heirloom of the tribe of May-ga-doong, which gives an idea of the form of these gongs or drums, which are slung round the centre and beaten with a buffer, or, like Hudibras' "drum ecclesiastic," thumped with the fist instead of a stick at the large end, the smaller one being open as represented. They are made by the Shans of a metal consisting of copper and spelter of about a quarter of an inch in thickness, and profusely ornamented in a rude style on the surface of the cylinder with small figures of animals, elephants, frogs, monkeys and dogs, principally, projecting therefrom. They vary in size, some being much larger than the one represented, and are valued accordingly from 50 to 500 ticals of silver.

(6.) I was assured by the chief of the Ley-pya-gyees that these instruments were the originating cause of all the intertribal feuds which at present existed amongst them. The loss of one by theft, or from having been lent to another tribe and never returned, was a cause of revenge handed down from generation to generation, and until satisfied either by the exchange of a man stolen from the indebted tribe or a Kye-dzei to replace the lost one, a cause of enmity would ever exist between them.

(7.) One of these men from the eastern locations of the central range with several of his people had features so remarkably Chinese as to make the difference of race between them and the Yaings of Karen-ni at once obvious and distinctive. On inquiry I found that they were almost an isolated class from their position in the higher valleys of the central range, and were regarded by the Yaings as a ferocious and turbulent race, living in constant hostility with the surrounding tribes whom they seize and sell into slavery; they professed a sort of nominal subservience to the authority of Kyay-hpo-gyee, but paid neither tribute nor tax of any kind. Their language is a dialect of that spoken by the whole of the races of Yaings, but local differences in this respect are common even in separate communities of the same tribe (as will be seen in a subsequent note). I am of opinion, however, that the various tribes at present inhabiting this mountain region have found refuge here from the tyranny and oppression characteristic of all the despotic governments on the north and east; and that in common with the Karens—or the generic term for a people who at some distant period were driven from the upper waters of the Irrawaddy—Shans, mountaineers from the north-west frontier of China and Siam, more especially from the Siamese border provinces east of the Salween river, have at various periods planted themselves in its fastnesses, and in the course of succeeding generations have become in a great measure amalgamated.

(8.) It is a peculiar feature of the intercourse between the Karens of these mountains, that each community (consisting usually of from 30 to 50 families) possesses a defined boundary separating the land forming the cultivation of each village. In general this is marked by a mountain-stream, in other cases by the line of hills surrounding their location carried down to the drainage at the base. To pass this line, which has been marked by the ancestors of the tribes, is deemed an aggression to be expiated only by the seizure of one of the individuals of the trespassing tribe; and where this has occurred in years long past the sense of grievance is kept alive by being transmitted to each succeeding generation, thus forming a prolific source of enmity and widespread alienation between sections of the same race. To such an extent did this prevail during the Burman government that many villages within sight of each other held no communication for years, nor would individuals of either village pass the boundary line of their cultivations under any circumstances except for the commission of some act of violence on its neighbouring community.

During the course of a conversation on the above subject with the Karen Missionary (Qua-lah) he reverted to the isolation of villages of Karens from each other as the operating cause of the diversity of dialect existing in their language; and this will doubtless be conceded if it be borne in mind that linguistic terms of ordinary import and in general use as idiomatic forms of expression have a cycle of transition even in the languages of Europe, and eventually become lost or so altered from their originality as to be obsolete in that form: how much more rapid therefore must the transition be in a state of society such as that described! To this cause must certainly be attributed the disparity of idiom which prevails throughout the whole Karen races where no foreign admixture has occurred, and this is found to prevail more especially with the tribes of Dyaks in Borneo under a state of social relations even more antagonistic than that of these tribes of the Karen race.

It would form a most interesting subject for ethnological research to trace the affinity, if any exist, between these mountain-races and the Dyaks of Borneo, of which the Kyans form the most numerous section.

(9). On the subject of the perpetual fear and dread of attack in which these poor wretches pass their existence, the Karen Teacher told me that it was the custom of some of the more barbarous tribes of the Pagoh for the women to keep watch during the night while the men slept, and that at early dawn each man with spear in hand made a minute inspection of the pathways leading to the village to ascertain whether any one had approached it during the night. On detecting the tracks of strangers they bent some of the leaves of the vegetation double near the footmarks to indicate danger to any of their community who chanced to pass.

On one occasion he was present at a Pagoh village when in the early night the alarm was given by two of the men who had returned late from their cultivations that the Yan-thai or marauders were approaching the village. All the people and dogs outside at once ascended the high platform of the house, drawing up the ladders after them: rushing tumultuously together within the house, they in concert with the dogs set up such shrieking that almost stunned the senses; during this diabolical hubbub, the attacking party had approached within the enclosure and were about to thrust their spears through the bamboo floor of the house to make the inmates descend, when, having quelled the noise and confusion, he told the men to depart, threatening to shoot them if they persisted in their attack: this having no effect, he fired off a small pistol which one of his followers usually carried, and in a moment all was still as the grave—the explosion had done its work, and the people of the house were freed from further molestation.

(10). This custom of interment of the dead, placing on and within the grave articles adapted to the consumption and use of the living, obtains almost generally throughout the Karen race; the difference, where it exists, being that of the method of disposal of the remains, some of the tribes using incremation instead of burial, but even in that case the bones or any remnants of them are carefully collected and interred with a portion of the valuables belonging to the deceased.

It may be presumed that a ceremony shrouded by a darkened and dread superstition has passed through many generations without any material alteration from the process of its normal institution: if so, it affords an unerring datum from which we may trace the origin of these mountain-races to the ancient Mongols, whose Tartar tribes, as far back as history carries us, used similar forms of sepulture, accompanied, however, by the sacrifice of life at the tomb. And if the doctrine of distinct races of men and their physiognomical peculiarities be taken as a medium of identification, then the almost perfect Esquimaux features and shape of heads which prevail generally, but in some of the wilder tribes more especially, mark them as the descendants of the ancient Tartar hordes who, as we read, swept from their inhospitable steppes across the regions of central Asia far into the plains of Hindustan, whence they have subsequently been dispersed into the more inaccessible mountain-systems of the *Himálaya* and its subordinate ranges.

I subsequently learnt that on the interment of any influential person a slave and a pony were secured near the grave, but not sacrificed; and, although bound with the purpose of preventing escape, they invariably released themselves from their bonds and escaped, the slave in such case regaining freedom from all previous claims.

Equally important as data of investigation with other rites and ceremonies is that of their superstitions and modes of procedure consequent thereon. That of augury by means of the bones of fowls as prevailing throughout the whole tribes is, I think, of the first importance in guiding such inquiry. The method

of proceeding as witnessed by me was as follows :—the leg and wing bones of the fowl on being cleaned were examined, each pair separately, and in the small apertures found on each a small piece of bamboo was inserted, showing the direction into the bone;—the inclination of the piece of bamboo in a uniform direction, the number of the holes in each bone, their evenness or otherwise, corresponding with the test of their own proposition before examining the bones, forming the reply negative or otherwise to the question involved. As many irregularities occur in these small air-passages, the course of the augury has a corresponding variety of signification, so that it requires an adept in the art of divination to read the oracle correctly.

(11). This labour of the women was brought prominently to my notice by a (Shan) Poon-gye (Buddhist priest) who resides here with the few Shans who have been compelled to take refuge in the place to escape from the persecution of their own governments. He said that during the rains at the period of planting their fields the women were occupied almost entirely out of doors, while the men remained at home to cook their own meals; that the females rarely enjoyed a regular meal during that period, and were content with a head of maize or a handful of kyeeek, millet, or other grain with which to satisfy hunger as they proceeded to their daily labour: they however are permitted the indulgence in the use of the intoxicating Koung Yai and spirits, which they drink to excess on occasions of general festivity, and, with the aid of the never-failing pipe, evince a state of happiness and contentment not to be expected from their degraded condition.

(12). In the absence of all form of government of a protective character the Red Karens invariably carry arms, usually a light match-lock with a dagger in the waist-belt; in the absence of the former, from one to three light bamboo-spears with iron heads and a dha form the equipment of the adult male population, who are as prone to improve the opportunity for aggression on their neighbours as the latter are upon them: hence the necessity for the universal spear and match-lock which prevails; and I am informed by the Shans who have long resided in the country, that the Red Karens hold life very cheaply, and in their quarrels with each other on the most trifling occasions use their arms with deadly effect.

The uncontrolled licence of action which prevails throughout the whole country is a prolific source of aggressive practices on the part of the chiefs of villages, who, on occasions of their cupidity being excited by the information of coveted property in the possession of their neighbours, concert measures of attack with any volunteers who may offer, and mounted on their ponies in the dead of the night rush upon the devoted village, plunder it, set fire to the houses, and retreat ere the inhabitants have recovered from their terror. Mounted on their high stuffed saddles with match-locks slung at their backs they bear no bad resemblance to the marauding Cossack of the Don, to whom in disposition also the resemblance is no less striking.

February 1st, 1857.—As I anticipated, so it has occurred, the offending Yaings on hearing of the intention of the Myo-oke to visit them with an armed party for the purpose of carrying out my orders to effect the release of the man detained, came to meet him with the man whom they restored, and made many excuses for their former disobedience. Others of the same tribes who have hitherto been the dread of the weaker villages have also come voluntarily and placed themselves under our rule.*

* See "Brief Notices of the Tenasserim Provinces," by Mr. O'Riley. Bassein: pamphlet, 8vo., 1862.—Ed.